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PROCEEDINGS

OF THE

NATIONAL CONFERENCE

OF

CHARITIES AND CORRECTION

AT THE

FIFTEENTH ANNUAL SESSION HELD IN BUFFALO, N.Y.
JULY 5–11, 1888

EDITED BY

ISABEL C. BARROWS
Official Reporter of the Conference

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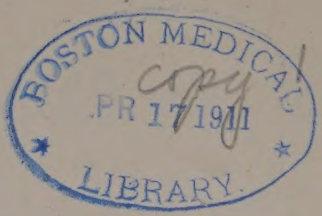

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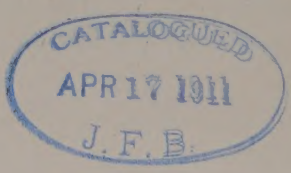

PREFACE.

THE Fifteenth Annual Session of the National Conference of Charities and Correction was held in Buffalo, N.Y., in July, 1888. The attendance of delegates was very large, and the session was interesting throughout. The accompanying volume contains all the papers which were presented, and the Minutes and Discussions in full. Among the papers and reports, attention may be specially called to the Report of the Committee on the Commitment and Detention of the Insane, a long and carefully prepared document, which elicited great commendation, together with some criticism. This Report, including an Appendix, which is omitted in this volume, can be had on application to Mrs. Barrows, at ten cents a copy, or $8 for 100 copies. The chapter on Municipal Charities, a subject never before considered at length by this Conference, contains a valuable paper by ex-Mayor Low of Brooklyn, N.Y., and one on Municipal Hospitals by Dr. Arthur B. Ancker of St. Paul, Minn. The paper by Felix Adler, Ph.D., on the Influence of Manual Training on Character, is rich in suggestions worthy of serious attention from those having the care of the young. Miss Zilpha D. Smith, in her report on Organized Charities, gives the latest facts and principles in connection with her work; and the other departments usually treated — Child-saving, Industrial Education, the Education of the Feeble-minded, and Prison Reform — have full space and contain many papers of interest. The Reports from States occupy much space, but are not as systematically arranged as it is hoped they may be in future. The chairman for next year has

issued a circular to all State Corresponding Secretaries calling for reports which shall be more uniform. This circular will be found on page 466.

This volume may be obtained of the editor, Mrs. Isabel C. Barrows, 141 Franklin Street, Boston. Price per copy, cloth, $1.50; paper, $1.25, with discounts as follows: ten copies and less than fifty, ten per cent.; fifty copies and less than two hundred, twenty-five per cent.; two hundred copies or over, forty per cent. The Proceedings of former years may also be obtained by application to Mrs. Barrows, except for the years 1875, 1876, 1877, and 1878, which are out of print.

The Sixteenth Session of the Conference will be held on the Pacific Coast during the summer of 1889. The sessions will be divided between San Diego and San Francisco, with possibly a meeting in Portland, Oregon. The President for the year is the Rt. Rev. George D. Gillespie, of Michigan. The names of the other officers and committees will be found on page ix.

Boston, October 1, 1888.

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I.

Opening Session.

INTRODUCTORY ADDRESSES.

ADDRESS OF WELCOME.

BY HON. SHERMAN S. ROGERS.

Mr. President, Ladies and Gentlemen,— It is a very simple as well as a very pleasant duty that the Local Committee has imposed on me; but, as I set myself about it, I find myself somewhat embarrassed by a strange turn in my own thought. For why should anybody be asked to say to this body of men and women that they are welcome to the fair and hospitable city of Buffalo? It seems to me that should go without saying. We do not want to make so much of the welcome which we tender you. Rather, it seems to me, we ought to say, as we most certainly do, that you honor the city of Buffalo by your presence.

You have come to us, ladies and gentlemen, in pleasant weather, at an auspicious time. The gracious vernal season — we used to call it the "tardy and reluctant spring," but we speak better of it now — came late and stayed late, evidently that you might walk the shady streets of Buffalo and be comfortable. Our city is at your disposal. We may say in the old language of compliment, but with more than compliment, "This house is yours." We hope, if you have time to look about you, that you will not find it unpleasant, for certainly it has a goodly outlook upon the lake and river; and we hope to explode that old heresy about the Buffalo zephyr, which envious — and shall I say ignorant? — people in some quarters have persisted in thinking was a howling and roaring cyclone lasting throughout the year, for you will find it will fan you so gently that you will soon be grateful for it, as we are.

Ladies and gentlemen, and Mr. President, we must, after all, confess to a selfish, and yet not a selfish, feeling and thought about your

coming here. It is not so much the pleasure of social intercourse which we expect to enjoy, but something more and even better than that. For it can hardly be that the presence among us of so large a body of intelligent and earnest men and women, who have made it the study of their lives to investigate the methods of practical philanthropy, shall fail to be of important service to philanthropic and charitable effort among us. I doubt not that other cities where you have met in previous years have already experienced what we now only anticipate. This busy, noisy, hurrying city of ours gives but little thought at any time, and perhaps not more than other busy and hurrying cities of our country, to the philosophy of charity either public or private, or to the purposes or methods of penal institutions or to many of the social reforms with which you are so familiar; and so we are glad to have among us those who can instruct us. We are glad to have among us those who can tell us what our own mistakes have been in our home charities, that we may avoid them in future.

I said we give but little thought to great, practical questions which really touch us as nearly as anything we can imagine. Here in our city we have a foreign population the size of which, if I were to give you the figures, would surprise you. You would find, for instance, perhaps thirty-five thousand Poles, none of whom perhaps have been residents of Buffalo more than a decade. This generous city — not entirely generous, for I suppose it has the ordinary amount of selfishness — every year opens its doors to many hundreds and sometimes to thousands of immigrants coming here, many of them, perhaps most of them, entirely ignorant of our laws and of our language and our history, who are aliens to our national tastes and to almost all our social and political ideas; and our city gives but little practical thought to the matter. The most that it does about it and the most practical idea it considers is the question, How will the coming of these people influence the value of outer lots? There are men here to-night who have made the subject of immigration and its effect upon and its relations to the American people the study of years. Most of you have given some thought to it; but there are present to-night those who have given so much thought and study to it that they can speak with the authority of superior knowledge, and we are glad to welcome them among us.

Besides, we have a local pride in thinking that we have in Buffalo the first charity organization society, so far as I know, organized within the limits of the United States. It was a pioneer in advocating a method of charity which now seems to meet with general appro-

bation. We are perhaps not entitled to very much credit for this. It was a very energetic, devoted, and able man, who had not been with us long, who organized that society; but we had the pleasure of being the first in this country to enter that field. And yet we need the presence of such a body as this to encourage us even in our charity organization work as well as in all the philanthropic and charitable work in which we are here engaged.

And we need to rekindle our enthusiasms. It is good for people now and then to try to rekindle their enthusiasms. We want to warm our hands in the mounting flame of faith and courage which in a convocation like this each one, contributing in his measure, may help to feed and to cause to mount higher and higher.

I assure you we have here in Buffalo many thoughtful and patriotic men and a great many more intelligent, earnest, and devoted women who will see and hear of the doings of this Conference with an interest born of that divine principle which the great apostle tells us abideth ever, and which of all the graces is the chief.

We had hoped, Mr. President, that the mayor of the city would be present to lend municipal sanction to the recognition which we make of the honor of receiving the members and delegates of the National Conference of Charities and Correction; but a despatch has come from him, saying that he has been unavoidably detained. I know, however, that he would approve every word I have here spoken in welcome. The president of the Board of Trade and the president of the Business Men's Association are present; and I think if I were to try to condense what they would say, if they were to speak, with what the mayor himself would have said, had he been here, I should put it into a single interrogatory to be addressed to our visitors. It would be this: Ladies and gentlemen, and Mr. President, what is your pleasure?

RESPONSE OF HON. PHILIP C. GARRETT.

It cannot but be cheering and grateful to the members of this Conference to be welcomed so cordially to the good city of Buffalo. Some of us have known something of the large-hearted hospitality of your citizens in the past, so we are not altogether taken by surprise. Still, we heartily thank you.

No place could be more appropriate for a summer meeting of this kind. I remember a story of an Englishman who wanted to know if there were not buffalo in Central Park. He had heard, I suppose, that there was a Buffalo in New York, and took for granted it was in the metropolis. The name of your beautiful and flourishing city suggests its symbolism of the growth of this giant young Hercules of the western hemisphere, the American nation. Not very many years ago, herds of bison were roaming "where the long street roars" its thunders of industry. Now the tread of their great army is silent, the noble animal is already nearly extinct, and a human civilization almost as powerful as that of England has taken his place. As Venice once sat queen of the Adriatic, so sits Buffalo, to-day, enthroned at the eastern end of these inland seas, so often fitly called the *chain* of great lakes. For it truly binds with its mighty links this imperial State of the East with the vast grain prairies and rocky fastnesses of the distant West. This royal city is at one end of the chain, and into its bosom pour the vast resources of all this extensive basin and its barriers. It is the western metropolis of the Empire State, and bound to the eastern by cords of iron and of gold.

But there are other reasons why Buffalo is well chosen as an elevator, as it were, for the storage and dissemination of wisdom in charity. It is an excellent centre of distribution. It is the home of the ruler of the nation, and this is a national conference. It is the city of one of the most active and intelligent founders of these conferences, and of the head of the Board of Charities of the richest and most populous State in the Union. It is the city which first in this country adopted the principles of organized charity, now almost universally recognized, and counting its cities by scores.

It seems to me there is something refreshing and originating to the mind, as well as recreating to the body, in the breezes that sweep across the lakes, clear from the far western wilds, between the pure light of heaven, and its faithful reflection in the waters, and with no taint of earth. In such places, thought should be pure, clear, and true. "It is good for us to be here."

That inimitable reader of human nature, Lord Bacon, has declared that conference makes ready men. As I recollect the quotation, it is, "Reading makes a full man, conference a ready man, and writing an exact man." And, although he probably did not have in his mind such wholesale conference as this, yet the fact holds true of a large conference, no less than of a *tête-à-tête* conversation, that it sharpens the wits, enlivens the understanding, and makes the real participants ready, not only in speech, but in the use of all the effective weapons of the mind. The wise man says, "As iron sharpeneth iron, so doth a man the countenance of his friend." Here we confer, from all quarters of this widely extended country, upon matters touching the vital interests of every section alike. In localities, we settle into ruts; but, when we come to compare the broadly different conditions which surround questions under different skies, we are forced to modify some of our most cherished opinions. The layman drinks in inspiration and information from the enthusiastic doctor; while, on the other hand, the opinionated specialist imbibes coolness and originality from the fresh and undried philanthropist.

There is plenty to do. Reform progresses very slowly, and *should*. Blessed be conservatism, because there is not enough of the divine in the human mind to enable it to be sure, without infinite examination and deliberation, of its own steps out of darkness into light.

The Conferences are no new thing. They have been at it, lo! these fifteen years; and what a vast, almost infinite field lies yet before them, white unto harvest! The improvements they advocate have a hard struggle for existence, and many a set-back at the hands of ignorance, indolence, or avarice; but, as General Grant said of the cause of international arbitration in which he was interested, the only way to ultimate success is to keep at it. We must persevere until men's minds are familiar with the truth.

The Boards of State Charities form the basis of the Conferences; and the number of States who have erected such Boards is still small, and not increasing rapidly. Even these are, time and again, threatened with extinction, through the political influence of those whom their honesty has offended. They are too really valuable to go out of existence, and they will continue to spread gradually into other States. Their beneficent influence, where they exist, is undoubted, and cannot fail to be felt. These bodies serve as a centre around which a thousand charities and penal institutions cluster in annual conference. They have met in many of the Northern cities, and in Washington, Louisville, and St. Louis, on the edge of the Southern

States, in which section their salutary stimulus would be greatly felt, but as yet have never held a meeting farther South.

Wherever they go, they not only bless, but receive blessing; and so it will surely be here, for you have much to teach, much in which this enlightened city and neighborhood are shining examples. Near you are the Chautauqua Assemblies; near you is the famous penitentiary which gives its name to the Auburn system; and everywhere around you an intelligent comprehension of the momentous questions which concern this gathering. Here, within a few years, I remember, was that excellent movement, which I believe was successful, to secure women as trustees of your hospitals for the insane. Within this State, and not far away, is the great hospital for chronic insane, at Ovid; and near it that remarkable prison, the Elmira Reformatory, which comes nearer to satisfying the probable ideal of the future than any other in existence. For there are problems which the experimental psychology of our time is working toward a solution that one of these days may shake all of our ancient and favorite ideas of penology to the foundation. Nor is the growing study of the pathology of the brain likely to be less pregnant of results that are overturning and will overturn all the bedlams and root out all seeds of bedlamism that remain uneradicated. The county jails, scores of which may be found at this day in our most enlightened States, as foul, as vile, as immoral, as when Elizabeth Fry first visited Newgate, will not be allowed to stand in the day of account,— jails where the innocent daily associate with the guilty, witnesses with assassins, boys with hardened and experienced cracksmen, men with women indiscriminately. Yearly, ay, daily and numerously, these things are going on all around us, and men remain apathetic. Daily, the cry of suffering womanhood, imprisoned for the crime of mental disease, goes up to Heaven in agony; and there is something in it for philanthropists to listen to, for bolts and bars and cribs are often cruelly unnecessary, and the insane cruelly sensitive. And yet we are incarcerating her honestly, and in the name of humanity.

Each year, again, we are confronted by the old problems of pauperism and vagrancy; and, while every borough groans that it must support so many able-bodied vagabonds in wilful idleness, the legislation which would compel them to work for the common benefit cannot be obtained, because, forsooth, it would interfere with the *honest* workman, who does not pay much tax, but does vote.

I have said that the basis of these Conferences rested in the State Boards of Charities. It is so, in the sense that they originated the

Conferences, that they continue to be their nucleus and are their main support. And while the representatives of all manner of charities are cordially welcomed, and are indeed equal participants with them, the fact that these latter are devoted to one institution or one particular line of work, while the State Boards stand for every charity within the State, gives to them a much broader relation and an ampler familiarity with the whole field. By reason also of their official character, and from their possession of tabulated statistics of every penal and charitable institution, and because the legislatures look to them for information and advice on the subjects under their charge, it is necessarily through them that reforms indicated in the discussions of this body will be carried into effect, if at all. In all conscientious and right-minded State Boards there will be an honorable competition to secure for their respective States those improvements which the common consent of specialists and practical students of penology and charity indicates: and until the millennium we shall never have done with sloughing off the worn-out systems and errors which imperfect humanity economically insists on wearing, just as long as it conservatively can.

In the efforts of the Conference to contribute some small quota to the sum of these reforms and escapes, we always feel sure of important aid from this great State of New York, and this great and growing city of Buffalo, but especially at this meeting in your midst.

We found valuable powers in the Potomac, the Ohio, the Missouri, and the Mississippi, but they will all have to bow to the Niagara; and, long after we have returned to our various homes, its thunders will linger in our memories, softened by time and distance into sweet, musical, and refreshing murmurs and beatitudes.

PRESIDENT'S ADDRESS.

BY DR. CHARLES S. HOYT, NEW YORK.

The administration of charitable relief, with its proper adjustment to the necessities and conditions of individual cases, is one of the most important subjects that concern the public; and at the same time, it involves some of the most difficult and perplexing social and financial questions with which we are called upon to deal. It would be a simple and inexpensive problem, indeed, to erect shelter and provide food, clothing, nursing, and care for the unfortunate and worthy sick and infirm poor, were it not for the vicious, debased, and designing, who, unmindful of their obligations to society and the State, crowd eagerly to the front, the first to seize upon and appropriate its benefactions. In the dispensation of public benevolence, the really helpless and unfortunate should receive primary consideration, and the able-bodied, indolent, and degraded be eliminated from their association. The aim of all true charitable work, therefore, lies in the direction of strict classification, securing hospital accommodations for, and oversight of, the weak and infirm, and workhouse restraint and labor for the sturdy and vagrant. Without this discrimination, our charities serve to encourage pauperism, engender social disorder, indolence, vice, and crime, and thus unduly, and often grievously, increase the public burdens.

The evils of heredity enter largely into the consideration of all questions pertaining to the dependent and criminal classes, and its line of descent is most difficult to break; but that much of the pauperism, insanity, and crime affecting society, from this and other causes, may be prevented by wise and discriminating measures of administration, or cured by the timely and intelligent application of appropriate remedies, is a fact as well established as are the laws governing the physical sciences or those pertaining to the public health. We take every possible precaution to enforce and preserve proper sanitary conditions as a means of health, and adopt stringent and sumptuary measures against the inception and spread of infectious and contagious diseases, and with the most satisfactory and beneficial results. The various questions relating to the public health, and the

causes endangering its safety, are now so well and fully understood that, in the event of contagious diseases breaking out in our midst or being brought from other localities, the proper remedial measures are promptly and vigorously applied, and their spread is effectually checked, so that the prolonged prevalence of such or other devastating diseases, in any given community, is at present comparatively unknown. So, also, in dealing with pauperism, insanity, and crime, our efforts should be directed to the prevention and cure of these evils, and to the elimination of extraneous and improper cases from the domain of public care, rather than to the multiplication of agencies and means to provide for their chronic votaries when too late to remedy. In this view, the subject equally concerns the philanthropist, the social economist, the practical statesman, and the legislator. It has been much neglected in this country, but of late is receiving more thought and attention; and its importance increases each year, with the rapid growth and concentration of our population. It is especially enhanced at present, in view of the enormous and steady tide of immigration of various and heterogeneous nationalities to our shores, bearing in its resistless current many with inherent vicious, pauper, insane, and criminal tendencies, who, upon landing, become disturbing elements in society, or find their way to our institutions of charity or correction, as expensive and troublesome burdens upon the public.

The creation of Boards of Charities and Correction in various States, the formation of Charity Organization Societies and State Charities Aid Associations in numerous cities, brought to the aid of the public, in the study of these important and difficult questions in this country, large numbers of disinterested, devoted, earnest, and intelligent men and women, both in official and private capacities, whose examinations and inquiries have added much to our knowledge in respect to the dependent, insane, delinquent, and criminal population. The National Association of Medical Superintendents of Insane Asylums, the national and various State and local prison associations, and those engaged in reformatory and special educational work, the State conventions of superintendents, directors and overseers of the poor, and the numerous societies for ameliorating and improving the condition of the insane, sick, and indigent classes, have also done much effective work in their respective fields of labor, and contributed largely to our information in regard to these varied and important subjects. By these agencies, a large amount of statistical and other valuable information regarding these classes is each

year carefully collected, analyzed, and classified, and through their widely distributed printed reports and proceedings made available to the general public, thus increasing its interest and securing its co-operation in these directions. The National Conference of Charities and Correction, now representing nearly every State and Territory in the Union, the District of Columbia, and the Dominion of Canada, has likewise proved an important factor in the recent advancement and reforms instituted in this country in charitable, correctional, and penal administration. The scope and extent of its work have been so fully and clearly set forth by the gentleman who has just preceded me that no further reference to it, on this occasion, is required. It may be well to add, however, that its published annual proceedings are to be found in most of the public libraries and collections in the direction of its work, not only in this country but in those of Great Britain and the countries of Continental Europe, and that these furnish a valuable acquisition to the student of social science.

The time is too brief fully to measure the benefits derived from the work of these disinterested and benevolent laborers of the various organizations and associations, to which reference has been made. The careful observer can but have noticed, however, the many recent improvements in this country in the buildings for and in the classification, nursing, and treatment of the sick, infirm, and insane poor; in the oversight, training, and care of dependent children, now more generally separated from adult paupers; in a wiser and more careful discrimination in the furnishing of out-door-poor relief; in more advanced reformatory methods in dealing with the delinquent, vagrant, and criminal classes; in better facilities for the education of the blind, deaf and dumb, idiotic and feeble-minded; and in a wiser and more economic, and fuller accounting of the public expenditures for charitable, special educational, and correctional purposes. There is still much to be done to reach the highest standard of care and the greatest economy attainable in these directions, which can be accomplished only by long, patient, and careful observation and study. While the legal responsibility for the proper and economic administration of public charitable relief, and for the enforcement of law and order against the troublesome and offending classes, rests wholly upon the officials selected for these purposes, the church, society, and individuals also have responsibilities in the matter, which cannot well be evaded. A community indifferent upon these subjects, begets indifference on the part of its public servants, that almost invariably leads

to lax, expensive, injurious, and often abusive management. We must look, therefore, to an enlightened and intelligent public sentiment as to the manner in which the poor, insane, and delinquent classes are provided for, to insure careful and diligent administration of these important and delicate trusts, and the enforcement of proper economy in the expenditures. To this end, the numerous organizations, societies, and associations to which reference has been made become important and powerful factors, upon whose energies we must mainly rely for further improvements and reforms in these directions.

Assuming it as the obligation of the State, either in its sovereign capacity or through its various municipal authorities, to provide for its insane, infirm, and dependent classes, and to deal with its delinquent and criminal population, it clearly becomes its duty to see that such provision is made and maintained in accordance with their several conditions and necessities, and with a proper regard to public economy. The means for the prevention and cure of pauperism, insanity, and crime, and for the elimination and return to society of all cases no longer needing public custody and care, should receive primary consideration in all charitable and correctional work; and no system of charities or correction can be regarded as complete, without the adoption and enforcement of these important and salutary measures. Leaving to individuals to regulate their private charities in accordance with their individual views and judgment in the matter, and to those more familiar than myself with the subject, the discussion of the questions pertaining to reformatory and prison work, I shall devote the remainder of this occasion to the consideration of charity as administered by the public, through the various channels instituted by law, and confine myself mainly to the discussion of some of the more prominent causes of pauperism, and the means for prevention, cure, and elimination. My entire time for over twenty years has been devoted to the consideration of these and kindred subjects, and their frequent discussion in public reports and papers; and the suggestions and conclusions here presented are the results of much careful study and observation, and represent my present views upon these important questions.

First, Buildings for the Dependent Classes. In providing for the pauper, insane, and otherwise dependent classes, the item for shelter enters so largely into the gross outlay for public benevolent objects, that the matter becomes a legitimate and important subject for inquiry and examination. The acknowledged extravagance in the plans and

construction of many of the buildings erected by the public for charitable purposes, arises partly from a lack of appreciation of the real needs of the beneficiaries for whom they are designed, but more generally from the operation of local influences, in the desire to secure to the vicinity magnificent, imposing, and costly structures at the public expense. The various recipients of public beneficence may be properly divided into two classes, namely: the curable, or those likely to be restored to society under proper treatment and care; and the incurable, or permanently dependent. The needs of these two classes widely differ. For the first, or curable class, a greater outlay for buildings, securing extended classification and hospital conveniences, becomes necessary; and sound policy as well as considerations of humanity, warrant the employment of such remedial and curative agencies, regardless of the cost, as are designed to effect recovery. The second, or incurable class, requires custodial accommodations only; and the buildings for these should be designed and constructed at the lowest possible cost, consistent with their proper oversight and care. They should be plain, comfortable, convenient, and durable, and properly adapted to their objects and purposes, but without ornamentation or embellishment, or other expensive outlays. There would seem to be no good reason why the buildings for this class of the dependent population should be better, or exceed in cost, per capita, the average per capita cost of the homes of the self-supporting classes, whose industries and energies are severely taxed in providing for their own welfare and for the public necessities. Any expenditure in this direction, beyond these simple requirements, serves to render dependence attractive, becomes a burden to the people, checks the growth of public benevolence, and thus retards the progress of healthy and desirable charitable work. While the people are swift to relieve every case of real need and distress, the expenditures of a true charity should be so adjusted as not to assume the character of a heavy burden, nor serve to encourage the desire for unnecessary and continuous support, at the public expense, on the part of those who, by reason of disability or other stress of circumstances, may be obliged to invoke and accept its aid.

Second, Admissions to Charitable Institutions. The admissions to poorhouses, almshouses, and other institutions of charity, should be guarded by the most stringent rules and regulations upon the subject. The easy manner in which entrance is, not infrequently, gained to these institutions, especially to poorhouses and almshouses, often induces individuals to apply for admission, who otherwise, by proper

exertion, could and probably would provide for themselves. As a consequence, the inclinations of these to self-assertion are weakened and often wholly broken down, their personal respect is destroyed, and they soon become contented to go in and out of these institutions at pleasure, and thus constantly prey upon the public, either as in-door or out-door paupers and vagrants. Every person applying for admission to a poorhouse, almshouse, or other public charity, should therefore be subjected to the most careful scrutiny and examination; and, unless the disability be self-evident, medical testimony should be invoked before fully determining in the matter. This would insure relief for the really needy and disabled, defeat the purposes and designs of the vicious and unworthy, and thereby save the public from the burden and expense of their support. The continuance in the institution, moreover, should not under any circumstances be prolonged when the disability shall have passed away, as even the better class soon learn to regard it as their home, and become reluctant to go out and again provide for themselves. In numerous instances, it has been found that persons, because of their usefulness in the poorhouse, or from their entreaties to remain in the institution, have been allowed so to do after being fully recovered; and these in the end have sunk into the condition of hopeless and life-long dependence. The general adoption of these rules, it is believed, would greatly lessen the number of poorhouse inmates, and thus relieve these institutions of much of their reproachful character, so that disabled and worthy persons, when in distress, would not hesitate to seek their sheltering care.

Third, Records of Inquiry and Examination. Every person applying for public aid, or for admission to an institution of charity, should be subjected to a full and careful examination regarding his or her previous life, and as to the causes that may have operated to induce the dependence, whether weakness, misfortune, or wrong-doing, and the results be made a matter of permanent record before the relief is granted. The inquiry should also be extended as to the condition of the immediate living relatives of the person, in order that preventive measures, so far as possible, may be taken, if need be, to guard against their likewise becoming dependent. Without the exercise of such care, officials are liable to be often imposed upon by the vicious and designing classes, and the benefactions of the public dispensed to improper, profligate, and unworthy persons. These examinations should frequently be repeated, and the results noted, with the view of eliminating all cases that may have reached a condition to provide

for themselves; and the inquiry should also be extended to the pecuniary condition of their relatives legally responsible and able to provide for their maintenance, and the expense be enforced upon them. It not infrequently occurs that helpless, infirm, and troublesome persons, especially those in advanced life, are cast off by their relatives who are able to shelter and protect them, and the public, in consequence, is compelled to assume the burden and expense of their oversight, maintenance, and care. It is in no sense true benevolence, for the State to accept charitable burdens incumbent upon its citizens legally liable and in condition to bear them, and too great precaution, in this respect, cannot be exercised by officials charged with the administration and supervision of public relief.

Fourth, Institution Industries. A thorough system of industries should be instituted and maintained in every poorhouse, almshouse, or other institution of charity, and each person outside of the hospital wards be required to perform such labor as may be consistent with his or her physical and mental condition. The benefits of such labor are threefold: first, it is a valuable means in the discipline and management of the institution; second, it adds to the comfort and happiness of the inmates, and serves to render their condition more endurable; and, third, it contributes toward their support, and thus, in part, relieves the public of the expense of their maintenance and care. Whatever may be said or done regarding the employment of paupers, insane, or other wards of the State in mechanical or other skilled pursuits, there can be no difference of opinion as to the propriety of employing them in the domestic work of the institutions, and upon the farms and gardens; and these, in all cases, should therefore be models of good cultivation and productiveness.

Fifth, Dependent Children. The most obvious and potent means of preventing pauperism, is the proper supervision and care by the public, of the children of the State, deprived by death or misfortune of their natural guardians or whose parents neglect the common and instinctive duties and obligations toward their offspring. It is easy to conjecture what would probably be the lot of the child of the noblest ancestry, if from its birth it were constantly environed by vile and degrading influences. The force of this truth — the influence of environment — is fully attested by the watchful care of considerate parents at all times to shield and protect their children from bad example, and surround them with correct and proper associations. The danger is greatly magnified when there is a hereditary tendency to evil or pauperism in the child; and its progress in such cases can

be arrested only by early, prompt, and vigorous measures. It may be taken for granted that, in the beginning of life, before the habits are fully formed, pauperism and vice are the most easily, economically, and effectually eradicated, and the tendency to hereditary entailment checked. This important fact should not be lost sight of by officials and others who may be called upon to deal with this numerous and helpless class, as any considerable delay in the matter greatly endangers the future well-being of the child, and, in the end, serves largely to swell the public burdens.

The placing of dependent children in poorhouses and almshouses, is one of the greatest evils ever tolerated in the plan of public benevolence. Under this system, children deprived of their natural protectors, or whose parents are unable or neglect to provide for them, are brought into direct association with adult and, in many cases, vile and debased paupers, and their opportunities for correct and useful lives are thus greatly endangered, if not entirely destroyed. The first to realize and take positive action in respect to these evils,— graphically pointed out by the present President of its State Board of Charities, in an extended report to the legislature,— New York, in 1875, at the instance of the Board, provided by legislative enactment for the removal of all its dependent children from poorhouses and almshouses, and prohibited the commitment of such children thereafter to these institutions, and by subsequent legislation provided for the separation of its truant and vagrant children from adult criminals. Its example in this direction has been followed by some of the other States; and it is devoutly to be hoped that the time is not far distant when the poorhouses, almshouses, penitentiaries, and jails will no longer, anywhere, be legal receptacles for children.

In States prohibiting the commitment of dependent children to poorhouses and almshouses, other provision must be made for their custody and care; and the duty of public officials toward these helpless wards is one of the most important and far-reaching trusts imposed upon them. Two modes of dealing with such children are open: first, by procuring situations for them in families; and, second, by providing for them in asylums or other appropriate institutions. There can be no doubt, ordinarily, as to the right course to be pursued in the case of dependent children. They should, so far as possible, be placed with proper foster parents or guardians, and thus secured permanent homes. The asylums, by affording temporary shelter and relief to such children until they can be made members of well-conditioned families, are most valuable aids in this work. In

no way, it is believed, can public officials, the managers of asylums, and others charged with the custody and care of dependent children, more effectually lessen the social and financial evils of pauperism, vice and crime, than by constant and well-directed efforts in securing situations for them in good family homes.

Sixth, Hospital Treatment of the Sick and Infirm Poor. Among the more common, and probably more hopeful, causes of pauperism, are the numerous and varied forms of bodily injuries and ailments. Some of these arise from conditions that are wholly unavoidable, while others are entirely self-induced. Certain diseases and injuries, when neglected, assume a chronic character, and render the person affected totally helpless; but they do not, however, always materially shorten life. Many of these, if early subjected to appropriate treatment, might be cured. Hence it is wise economy, as well as true humanity, to provide promptly and effectually for the treatment of all sick and otherwise disabled poor, who, if neglected, would probably become public chronic charitable burdens. The same reasoning which would lead one in comfortable circumstances in life to provide for his or her welfare in case of sickness or injury, by securing the best attainable medical or surgical aid, applies with equal, if not greater, force when the community is concerned. Every poorhouse, almshouse, or other institution for the dependent classes, therefore, should have set apart convenient and comfortable hospital rooms or detached wards for the sick and disabled of both sexes, with competent attendants and nurses, under the direction and control of a resident or visiting physician. In certain obscure and difficult cases, the highest medical and surgical skill in the community should be invoked. To this end, it is believed that the authorities might, more generally than heretofore, avail themselves of the numerous special and general hospitals under benevolent control, particularly in cities, which possess the needed facilities for their purposes. When we consider the large amount of chronic pauperism engendered by the various forms of neglected bodily ailments and injuries, much of which might have been cured by timely and appropriate treatment and care, the importance of this subject cannot be overestimated.

Seventh, Dependence induced by Insanity. No disease, likely to be of long continuance, probably more completely destroys the capacity for the ordinary duties and activities of life, than that of insanity. In the case of the poor, its victim from the outset is compelled to rely wholly upon the public for supervision, maintenance, and care, and this must necessarily be continued while the disease lasts. Nor does

the burden of the public always end here. When insanity, under such circumstances, attacks the head of the family, others of its members are quite sure, in consequence, also to come upon the public for support. If, perchance, the person when attacked with the disease is circumstanced so as comfortably to provide for himself under ordinary conditions, his means soon become exhausted in the effort for self-maintenance; and in the end he is compelled to accept public care, and, not infrequently, also his family and others who may be dependent upon him. It thus appears that insanity is a prolific source of pauperism, and therefore entails heavy public burdens. Hence the great importance of its careful study, having in view its prevention and cure.

That a considerable proportion of the insane may be cured by appropriate treatment is shown by statistics, and that the ratio of recoveries is much greater when the disease is early brought under such treatment is also thus clearly established. The commitment of the acute insane to poorhouses and other like receptacles, and the retention of this class in families without proper supervision, treatment, and care, have been productive of great and lasting evils from which we still suffer. It is possible that a few may recover under such conditions; but the mass of those who survive the first shock of the disease pass into the chronic stage of insanity, and thereafter mostly become objects of public care through life. It would seem to be sound economy as well as in keeping with the sentiments of humanity, therefore, for the State to provide for the prompt treatment of such of the acute insane as are without means, in hospitals properly adapted to the purpose, and strictly to enforce such treatment by appropriate legislation. It is believed that in no way can we so effectually lessen the number of chronic insane, and thereby reduce the public burdens, as by the early and prompt treatment of the acute insane in well-conditioned hospitals.

In the study of this subject, the means of preventing insanity should not, by any means, be overlooked. The disease is generally attended with some physical defect or disorder, or is the result therefrom, which, if early corrected might have prevented its development. It is, also, largely induced by debasing practices and excesses in life, wholly under personal control. The dissemination of correct views upon these points, the preservation of the public health, the proper observance of the laws of life, and the avoidance of the exciting passions and excesses tend to lessen the disease; and our most potent preventive measures, therefore, lie in these directions.

Eighth, the Elimination of Certain Insane from Asylums. The accumulation in the asylums for the insane in this country, statistics show, has been proportionally much greater during the last decade than the growth of its population in the mean time; and the matter is of grave public importance, both in its social and financial bearings, and one of inquiry and examination as to its causes, and also as to what means, if any, can properly be instituted to check and lessen it. While much of this accumulation, as will hereafter be shown, is due to a greatly increased and almost unrestricted immigration to this country during this period, whereby large numbers of insane from different countries of Europe have been permitted to land and find shelter in its asylums, there are other causes that have also served to swell the number, which, it is believed, by proper legislative enactments and other well-directed efforts may be corrected: first, by checking improper and unnecessary commitments to these institutions; second, by discharging, on trial, to situations, such cases as are not likely to endanger themselves or disturb society by being at large; third, by returning to their relatives or legal guardians, able and in condition to provide for them in their homes, such as no longer require asylum custody and care; and, fourth, by boarding quiet and orderly cases in families, under proper supervision, as has been practised in Massachusetts for several years past with good reported results. The advantages of these modes of relief in reducing the number of insane publicly cared for, and lessening the crowding of asylums, as far as is thus practicable, are twofold; first, in obviating the necessity of, and expenditure for, the erection of buildings for their shelter; and, second, in relieving the public of the heavy expense of their permanent maintenance and care. In this view, the exercise of greater discretion and care in the commitment of the insane, any reasonable expenditure in the oversight of proper cases placed out on trial, or in providing homes for those adapted to family life, or in tracing out the relatives of such as are legally liable and able to provide for them, will be attended with true economy, when compared with the trouble and expense of their continuous asylum oversight and care through life; and the matter thus earnestly commends itself to public consideration. This subject has received the careful thought and attention of the Massachusetts, Pennsylvania, and other State Boards, with practical results; and the New York State Board, in its last annual report to the legislature, after due consideration, made recommendations in this direction to cover the following points: —

First. That the direction for commitment on the certificates of the physicians in the case, at the outset, shall be by decree of a court of record, and after examining the person in question, either at his residence or at the judge's chambers, or elsewhere, and under provisions similar to those established by the State of Massachusetts.

Second. More plain and absolute provisions should be made for discharges of patients by the Commissioner in Lunacy with or without associates, and by procedure similar to that established by the State of Pennsylvania.

Third. The enactment of the provision of the Scotch Lunacy Law, requiring that the superintendent of every asylum for the insane shall yearly make and duly file affidavit that, within a period not exceeding one month prior to the date of such affidavit, he has carefully reviewed and considered the cases of all patients in his custody, and that, in his opinion, their continued detention in the asylum is necessary and proper for their welfare or for the public safety.

Ninth, Unsettled Poor. The coming of infirm and distressed poor into any community is usually regarded with distrust by the local public officers, and it is generally their aim and purpose to rid themselves of such persons before they shall have gained legal settlement within their jurisdiction. Hence, it is largely the practice of these officers to send such persons to some other locality, in order not only to relieve themselves of annoying and troublesome burdens, but at the same time to avoid the expense of their maintenance and care. In course of time, many of these persons, by almost constant change, from locality to locality, become so enfeebled as to preclude their being longer cast off or farther removed; and they must necessarily be provided for by the authorities of the community in which they may then chance to be. This method of dealing with this class of poor, by almost constant transfer from place to place, is a vicious and expensive one, a gross perversion of the objects and purposes of public benevolence, a grievous wrong to the persons requiring relief, and a fruitful and unceasing source of pauperism. The remedy for these evils lies in a more enlightened and liberal system of settlement laws, and in the dealing with these classes on a broader and more humane plane, by States, as in Massachusetts and New York, rather than upon the narrow policy of local communities, necessarily more or less subordinate, as has been shown, to local interests and considerations.

Tenth, Immigration as a Source of Pauperism, Insanity, and Crime. The accession of over half a million to the population of this country, annually, by the immigration of various nationalities, is a matter of great public importance, which has of late attracted much thoughtful

attention, and should continue to be a subject of careful inquiry as to the character and desirability of such acquisition. The federal census of 1880, which gives the latest data upon the subject, shows that in the United States there was then only one insane person to every 662 of the native population, while there was one to every 254 of the foreign population. At the same time there was one native pauper to every 986 of the native population, and one foreign pauper to every 291 of the foreign population. The inmates then in prisons, penitentiaries, workhouses, and jails were one to every 938 of the native population, and one to every 518 of the foreign population. Coming down to 1886, according to reports to the State Board of Charities, there were then in poorhouses and almshouses, as in-door paupers, in New York State, one to every 168 of the native population, and one to every 35 of the foreign population. Of the commitments of insane to the State hospitals of New York during that year, those of foreign birth were forty-two per cent. in excess of those native born, and the commitment of foreign criminal insane was seventy-five per cent. in excess of those of native birth. The proportion of chronic insane of foreign birth, then in the custody of the State, was nearly twice as large comparatively as those of native birth. The convictions in its courts during the year were nearly three times greater in its foreign than in its native population, and the records of its correctional institutions also show an undue proportion of foreign over native born inmates.

While it is probable that there may be some increase in the proportional number of insane and paupers in the foreign population, induced by climatic changes and hardships incident to immigration, and the stimulus to crime which the temptations of a new and prosperous country offer, the great disparity in these respects, compared with the number of insane, paupers, and criminals in the native population, cannot be wholly satisfactorily accounted for from these causes. We are forced to the conclusion, therefore, that this country is heavily burdened with insane, paupers, and criminals from different countries of Europe, deported from their homes for no other purpose than to relieve the various communities from which they are sent, of undesirable and expensive subjects. That these evils are still in progress, is shown by the fact that during the eleven months ending with May last, there were 471,343 immigrants admitted to this country, of whom 94,703, or nearly twenty per cent., were from Russia, Bohemia, Italy, and Poland, countries from which many of the most disturbing and troublesome classes come. If these evils

continue unchecked, the insane asylums, poorhouses, and other institutions of charity and correction in this country, already overflowing with the insane, effete, and criminal populations of Europe, will need to be constantly enlarged to meet the pressing demands for these classes, which are in no wise a legitimate charge upon this country, the public burdens of which are, in consequence, greatly and unduly increased.

The remedies for these evils are, first, the examination of all immigrants before departing from their homes, requiring of them certificates indorsed by our consuls or commercial agents abroad that they are neither criminals, lunatics, nor chronic paupers; second, the revision and enforcement by Congress of the Federal Immigration Law, so as more effectually to guard against the landing of these classes at United States ports, with adequate penalties for its violation; and, third, the arrest and prompt return to the countries from which they may have been sent, of all criminals, paupers, and insane which, through inattention or otherwise, may have been landed at such ports, or reached this country by its numerous land communications or other routes of travel. The adoption and enforcement of these measures, it is evident, would soon greatly diminish not only the number of insane in this country, but also the number of the pauper and criminal classes, with their inherent social evils, and thus insure a consequent reduction in the annual public charitable and correctional expenditures.

Eleventh, Intemperance as a Source of Pauperism, Insanity, and Crime. Any discussion regarding the sources, prevention, and cure of pauperism, insanity and crime, must obviously be incomplete without considering the influence of intemperance in producing these evils; and I cannot, therefore, close this address without reference to the subject. While it is true that all drunkards do not become paupers or insane or fall into crime, it is well established by statistics that a very large proportion of the inmates of our institutions of charity and correction are victims, direct or indirect, of intemperate habits, and their accompanying vicious and debasing practices. Under a resolution of the legislature, the New York State Board of Charities, in 1874, instituted and conducted an inquiry into the causes of pauperism, by which a systematic and careful personal examination was made of all the inmates of the poorhouses and almshouses of the State, then numbering nearly thirteen thousand, including the pauper insane in New York and Kings Counties, and in the asylums of the other counties. In the prosecution of this work, the Board

was aided by the records of these institutions, by the volunteer services of numerous citizens in the various cities and counties of the State, and by the superintendents, physicians, keepers, and other officers in charge. Of the inmates over sixteen years of age, then numbering nearly ten thousand, exclusive of idiots, including sane, insane, epileptic, and otherwise infirm and vagrant, it was found that over eighty-four per cent. of the males and nearly forty-two per cent. of the females were known to have been intemperate, the ratio of intemperate embracing both sexes being fully sixty-two per cent. A similar inquiry into the habits of the inmates of the correctional and penal institutions of the State, would doubtless have shown that the proportion of intemperate then in these institutions was equal, if not even greater, than in its poorhouses and almshouses; and this proportion, in both paupers and criminals, is found by more recent statistics still to exist, and in some localities actually to have been increased.

It is clearly evident from the figures here given, and careful study and observation otherwise, that much of the pauperism, insanity, and crime burdening society is induced by habits of drunkenness and its attending vicious, enervating, and degrading indulgences. It is also well established that this habit becomes very frequently, if not universally, hereditary, and is thus transmitted through successive generations. The ignorant, intemperate, degraded, and shiftless, who when in health are always on the verge of pauperism, insanity, or crime, and who at the approach of old age or illness almost invariably come upon the public for support, are constantly raising a progeny which, by hereditary tendency and the evil associations of early life, are quite certain to follow in the footsteps of their parents. It is in the highest degree contrary to sound policy to keep such families together either by public or private charity. In fact, the sooner they can be separated, and the children properly provided for, the better it will be for all concerned and for society at large. The line of pauper, insane, and criminal descent, as before stated, is very difficult to break; and this difficulty is greatly increased when accompanied by intemperate habits. We can only hope for a fair degree of success in this direction, in the early separation of the child from its debasing surroundings and the intervention of proper foster parents, the asylum, and the church.

The subject of intemperance requires no extended mention from me at this time, its evils are so obvious and so generally acknowledged. In brief, it robs the poor of their hard earnings and time,

and brings pinching want and distress upon their families; it deranges and impairs the delicate organism of the brain and nervous system, and thus induces insanity, paralysis, and other kindred diseases; and it unduly excites the vicious, turbulent, and debased, and stimulates them to acts of disorder, violence, and crime. It would seem clearly the duty of society and the State, therefore, to take such measures as may be practicable to lessen these crying evils arising from intemperance, as its votaries so largely come upon the public for care and support, or by their acts of violence and lawlessness annoy and disturb the good order, well-being, and safety of the community. What form these measures shall take, and how far the effort should be carried,— whether prohibition, local option, high license, or voluntary total or partial abstinence,— present some of the most serious and difficult questions that press upon society, the practical philanthropist, and the legislator. I believe, however, that the time is come when the subject compels the attention its importance demands, and that its responsibilities cannot be evaded.

Twelfth, Value of Preventive, Curative, and Eliminating Measures. It is quite evident, from the facts here presented, that a large proportion of pauperism, as before stated, may be prevented and much of it cured, by a systematic and careful study of the sources and the timely and well-directed application of appropriate remedies. These remedies, when successfully applied, are trebly beneficial: first, they confer self-respect upon the unfortunate; second, they relieve the tax-payers from the burden and expense of their maintenance and care; and, third, they convert the pauper into a productive and self-supporting member of society. While they thus commend themselves to the study of all citizens of the State on the grounds of pecuniary interest, they have also higher and more noble objects. The general tone of society and its moral obligations enjoin the kindly oversight and treatment of the poor; but, if this treatment be unskilfully or indiscriminately applied, it injures its recipients, multiplies the number of dependent and vicious, and may even undermine the framework of society itself.

According to well-established tables upon the subject, the average duration of human life is set down at about thirty-two years. The financial advantages of saving a single person from pauperism may therefore be readily reckoned. The yearly per capita expense of maintenance and care, exclusive of shelter, cannot fall short of $100, the income of $2,000 at five per cent. per annum. Thus, at this low estimate, each person thrown upon the public at birth, and continu-

ing dependent through life, will, in the end, cost the community $3,200; and, if we compute the expenditure at legal annual interest, it will ultimately exceed four times this amount.

The value of the labor of the person, if trained to some productive industry, should also be taken into consideration in forming an estimate of the loss to society in consequence of such pauperism. If, as there is great danger, the person becomes a vagrant or thief, or the progenitor of a numerous and enfeebled progeny, as not infrequently occurs, the injuries sustained by the community are much larger; in fact, they can scarcely be computed. In this view, the cost of providing a proper home and training for a homeless child, or of preventing or curing pauperism or insanity in many cases of adults, is trifling and insignificant when compared with the expense of their maintenance and care through life as chronic, incurable dependants; and our study, and individual and associate charitable efforts, should accordingly, in all cases, be in these directions, dealing with a firm but just hand with the debased and designing, and extending advice and assistance to the really unfortunate and lowly in the spirit of true Christian charity, always remembering,—

> "This mournful truth is everywhere confessed,
> Slow rises worth by poverty depressed."

II.

Provision for the Insane.

REPORT ON THE COMMITMENT AND DETENTION OF THE INSANE.

BY STEPHEN SMITH, M.D., OF NEW YORK.

Committee.— Stephen Smith, M.D., New York; Fred. H. Wines, Springfield, Ill.; A. O. Wright, Madison, Wis.; Henry M. Hoyt, Philadelphia, Pa.; Richard Gundry, M.D., Catonsville, Md.; F. B. Sanborn, Concord, Mass.; M. D. Follett, Columbus, Ohio.

Preliminary to the preparation of the following report, the Committee issued to superintendents of asylums and to persons known to be interested in the care of the insane the following inquiries: —

Commitment.— 1. Give the number of cases, and the facts in each case, of the commitment of sane persons as insane within your personal knowledge, exclusive of those suffering from the immediate effects of intoxicants and narcotics. 2. What modifications of the present procedures of commitment to your asylum would, in your opinion, give greater security against the liability of committing sane persons as insane, and yet secure the commitment of the insane requiring asylum treatment and custody at the earliest practical period, and with the least disturbance and hardship to patients and friends?

Detention.— 1. What are the conditions and methods of discharge of patients from your asylum? 2. What is the number of inmates of your asylum who no longer require asylum care, either for the employment of remedial means or for protection of the public? 3. What are the causes or conditions which operate to render it, in your opinion, necessary or expedient that this class should be no longer detained in your asylum? 4. What measures, in your judgment, could be wisely adopted to remove this class from your asylum, and provide for them, elsewhere and otherwise, suitable care and protection? 5. What modifications, if any in general, of the present procedures for the discharge, removal, or furlough of inmates would, in your opinion, conduce to their welfare?

The replies which have been received to this circular contain a mass of evidence too important to be simply analyzed and presented in brief form. The answers are therefore published in full, as an appendix to this report. The Committee is under great obligations to its correspondents, and has freely availed itself of the many sug-

gestions contained in their communications in formulating the several propositions which form the body of this report.

In the preparation of the report, the Committee has sought to arrange the several topics in a somewhat connected series of propositions, each being followed by a brief argument, sustained by notes embodying the opinions of recognized authorities. It is believed that, by this arrangement, the several subjects are presented in the form best adapted for discussion : —

I. The Commitment of the Insane by Civil Procedure.

I. *The right to deprive the insane of their personal liberty is based on the law of the status of the individual.*

It is regarded as a maxim of law that status is the basis of personal rights. The right of status, or condition, is regarded as founded on a universal jurisprudence, or *jus gentium.*[1]

The status of the insane has varied at different periods, because at no time have jurists been able to agree upon a basis which received even general consent. This is perhaps not surprising, when it is remembered that the most advanced students of psychology have not been able to fix the status of the disease known as insanity. They have not as yet, indeed, been able to classify the forms of the disease, or even to decide upon a universally acceptable definition of the term "insanity."

At an early period of English jurisprudence, the status of the insane, as regards property rights, was the same as that of natural fools ; and they were treated accordingly. Again, only furious maniacs were recognized as insane persons ; and, under the law of status, they could be restrained of personal liberty without affording any necessary foundation for an action of false imprisonment. At common law, any person might confine a dangerous lunatic as a matter of common right ; and even an assault committed to restrain the fury of a lunatic was justifiable. Finally, the insane were regarded as sick persons, without the judgment to take proper measures to regain health.[2] This being the present status of the insane in England, care

[1] Ordronaux, *Judicial Aspects of Insanity.*

[2] This change is due to the advanced position which the public sentiment of England has taken, as expressed in her lunacy laws. It is stated by a high authority that, "upon the whole, it appears that the power to restrain and confine a lunatic is limited at common law to cases in which it would be dangerous, either as regards others or himself, for the lunatic to be at large ; but that the power to place and detain a lunatic in a registered hospital or licensed or other house, under an order and medical certificates duly made and obtained in accordance with the provisions of the Lunacy Acts, is not so limited."— D. P. Fry, *Lunacy Acts.*

and treatment enter as important factors of the question of commitment.[1]

The principles, therefore, governing commitment not only include the common law right of confining the insane who are dangerous to be at large, but the more humane obligations to secure to them proper "care and treatment." In many States, these principles are practically recognized; and we must regard them as representing the most advanced opinions of alienists and essential to the proper treatment of the insane, with a view to their restoration to society.

II. *No insane person should be deprived of his liberty, unless restraint is necessary, expedient, beneficial, or remedial.*

It does not follow because a person is insane[2] that he should be committed to custody. It is demonstrable that there are persons[3] in nearly every community who might technically be adjudged insane,[4] and yet who are good citizens in the sphere which they occupy, and have the most undoubted right to their personal liberty. Again, there are many insane persons who are so well cared for by their friends that it would be a manifest injustice to remove them to a custodial institution.[5] Laws relating to commitment should therefore require not only that the certificates should establish the fact of insanity, but should contain an explicit recommendation for confinement for

1 "By the universal practice of the country, sanctioned by the Commissioners in Lunacy, the recent statutory law is taken as superseding or supplementing the common law, and that, without defining insanity or prescribing any specific grounds on which a patient may be detained as a lunatic, clearly enacts that 'care and treatment' are the chief objects of his detention; and his being dangerous is nowhere made a *sine qua non*."— CLOUSTON, *Mental Diseases*.

2 It has been well stated that "lunacy is a term of too variable a significance to permit such a latitude of construction to be put upon it as that of assuming that every lunatic is necessarily dangerous to himself or to others."— ORDRONAUX, *Judicial Aspects of Insanity*, p. xxxviii.

3 Many persons are insane in a medical and even in a legal sense, yet have so much self-control left, or their mental peculiarities are so slight and harmless, that they are not proper persons to be detained under care and treatment. The basis of commitment, therefore, must be "care and treatment."

4 Some authors specify the forms of insanity which do not require restraint. Thus, Hammond excepts the forms embraced in (1) his class of perceptional insanities, comprehending the forms of illusions and hallucinations; (2) the form of intellectual subjective, morbid impulses, in the class of intellectual insanities; (3) the form of aboulomania, or paralysis of the will, in the class of volitional insanities. He remarks, "There is nothing in pure, uncomplicated cases of any of these forms of mental derangement which requires the treatment of a lunatic asylum, or which would warrant any interference with the full rights of the individual." In his opinion, these forms of insanity would be aggravated by confinement in an institution; for the persons affected by them "are perfectly aware of their morbid condition, and they generally look forward with horror to a possible termination within the walls of an asylum."

5 "A man does not necessarily come under the cognizance of the lunacy laws because he happens to be a lunatic. He may be a lunatic for years, and may be tended and restrained in his own house, or in that of a relative or friend, provided that his own friends or relations take care of him, and take care of him properly."— BLANDFORD, *Insanity and its Treatment*.

good and sufficient reasons; and the facts on which it is based should be statutory.

III. *It is necessary to commit to custody the insane who perpetrate acts dangerous to themselves, to the public, or to property.*

As already stated, the common law,[1] in an early period of English jurisprudence, recognized the necessity of committing to custody, by summary process, the furious maniac. Any person might confine a dangerous lunatic as a matter of common right. The statutes of the States[2] generally recognize this common law principle. But the question has been raised as to the proper limitation of the word "dangerous." An authority[3] on the judicial aspects of insanity is disposed to regard the ordinary interpretation of the word as too vague, and having no proper limits; that it expresses little or much according to the ideas of the individual judge who decides it. In his opinion, it is not so much a question as to his liability to do violence to himself or others as it is to the dangerous nature of his malady as regards his own future mental welfare. He cites a decision of a competent court[4] which seems to sustain the view that, in the commitment of the insane, it is not so much the dangerous character of the insane which should determine the question of commitment as the curability of their diseases if submitted to asylum care and treatment. This is certainly a most enlightened view of the subject, and one that should be fully recognized in all of the States. It supplements the common law right of arresting persons committing crime, by requiring that, in the case of the insane criminal, the more important question be considered of curing his mental malady.

IV. *It is expedient to commit to custody the insane who show by threats, or otherwise, dangerous tendencies or uncontrollable propensities toward the perpetration of crime.*

While it is necessary to the public safety, as well as to the safety of individuals, to confine the insane who commit acts of violence, it cannot be considered otherwise than expedient to confine the insane who, by threats, make it reasonably certain that in some moment of

[1] Blackstone's Comm. 4, 25.

[2] The earliest legislation in relation to the insane, in the State of New York, provided that "persons who, by lunacy or otherwise, are furiously mad, or are so far disordered in their senses that they may be dangerous to be permitted to go abroad," may be apprehended by any two or more justices of the peace, and kept safely locked up in some secure place, and if necessary may be chained there.

[3] Ordronaux, *op. cit.*

[4] Davis *v.* Merrill (47 N.H.).

frenzy they will perpetrate acts of violence.[1] Not all insane persons who threaten violence are dangerous; but, in all cases where violence is threatened, it is important that the conditions under which the patients live, and the varying states of mind to which their disease renders them liable, should be discriminated, that no mistakes may be made.[2]

V. *It is beneficial to commit the insane to custody who are disposed to wander about, and on this account suffer for want of food or shelter, or expose themselves to accidents, and who cannot be properly restrained under the conditions in which they live, or who are ill-treated or neglected by their relations or friends.*

There are insane persons who may be regarded as harmless, but who require custody for their own protection. They are usually of the laboring class of people, who live on the border line between self-support and indigence. Their chief propensity is to wander about in an aimless manner, and they are constantly subjected to the vicissitudes of the life of vagrants. Such insane persons should be placed in confinement for their own comfort and protection. There are still other insane persons who are confined by their friends at home, but are treated cruelly or are neglected. In these cases, the law should require the interposition of the proper authorities, and the removal of the person to a suitable asylum.[3]

VI. *It is advisable to commit those insane to custody for remedial purposes whose disease is in such a stage that the restraint, discipline, or*

1 "The dangers incident to insane persons are much greater than is commonly supposed. . . . It is worthy of note, too, that many of these acts, even those of peculiar atrocity, are often committed by individuals who, with all their obvious mental infirmity, had previously been regarded as perfectly harmless."— KIRKBRIDE, *on Hospitals for the Insane.*

2 On this subject Blandford remarks: "Do not, as is so often the case, go on till something dreadful occurs. The bench of judges will take care that you are held blameless in such a case, whatever prejudiced juries may think."— *Insanity and its Treatment.*

3 The English statute requires that "every constable and every relieving officer and overseer of any parish, who shall have knowledge that any person wandering at large (whether or not such person be a pauper) is deemed to be a lunatic, shall immediately apprehend such person and take him before a justice; and upon its being made to appear to any justice, by information on oath of any person whomsoever that any person wandering at large is deemed to be a lunatic, he shall on an order under his hand and seal require any constable or relieving officer or overseer of the parish to apprehend him, and bring him before such justice or some other justice." The same provision is made in regard to any person, not a pauper and not wandering at large, who is deemed a lunatic, and is not under proper care and control, or is cruelly treated or neglected by any relative or other person having the care or charge of him. If, on proper examination, the facts are proved, and the insane person is fit to be removed, he is committed to an asylum or licensed house. An English writer remarks, "If the lunatic is not taken care of by his own friends, or if they neglect him, and he is found to be wandering at large or improperly confined or maintained, then the Lunacy Acts reach him." . . .— BLANDFORD, *Insanity and its Treatment.*

therapeutical measures of an institution will tend more effectually to secure recovery than the conditions under which they live.

The right as well as the obligation to confine persons belonging to the three preceding classes will not be denied. But a different opinion prevails, when it is proposed to confine the insane for purely remedial purposes. It is alleged that only the insane who are classed as dangerous in the sense of perpetrating acts of violence can be restrained of their liberty. While it is true that some of the courts of England have quite persistently held to the old dogma that only a person of unsound mind and dangerous to himself or others may be restrained of his liberty by another, yet the Lunacy Commissioners [1] maintain a more liberal view, which undoubtedly represents the public sentiment of that country.[2] The same enlightened views of the care of the insane prevail in most of the States, and are sustained both by legislation [3] and the decisions of the courts.

It may now be regarded as an established legal principle in the more enlightened and advanced communities that the right to confine an insane person in an asylum is an incident belonging to his treatment.[4] A competent authority has proposed to reconcile the term "dangerous" as formerly employed, when applied to the insane, to this more recent view of the obligations of the State for their proper custody and care. It is true that, if the common law could take cognizance of no other class of insane persons save those who are violent in demeanor or destructive in propensities, it would certainly fail to protect a large portion of the insane in every community; for the most helpless class would receive neither recognition nor protection.

[1] They state that "the object of the Lunacy Acts is not so much to confine lunatics as to restore to a healthy state of mind such of them as are curable, and to afford comfort and protection to the rest."— *Letter of the Commissioners in Lunacy to the Lord Chancellor.*

[2] The commissioners also emphatically declare that "it is of vital importance that no mistake or misconception should exist; and that every medical man who may be applied to for advice on the subject of lunacy, and every relative or friend of any lunatic, as well as every magistrate and parish officer, should know and be well assured that, according to law, any person of unsound mind, whether he be pronounced dangerous or not, may legally and properly be placed in a county asylum, lunatic hospital, or licensed house, on the authority of the preliminary order and certificates prescribed by the acts."— D. P. Fry, *Lunacy Acts.*

[3] "Said judge shall call one respectable physician, and fully investigate the facts of the case; and, if satisfied after such examination that the disease is of such a nature *as may be cured*, he shall issue a provisional order:"— *Laws of New Jersey.*

[4] "Where there is no legal guardian, the law intrusts it to the relatives and friends of an insane man to place him in an asylum in proper care; nor, to justify them in placing him there, is it necessary that such insane person should be dangerous. If it is proper that he should be placed there, because his case requires treatment in the asylum, *with a view to cure*, or because his insanity is of such a character as to make it improper that he should remain in his family or neighborhood, or for any other cause, the relations and friends may place him there."— Davis *v.* Merrill (47 N.H. 208).

No hospitals or asylums would be open to them, because, if insane, they could not voluntarily commit themselves to their keeping, and, if not violent and dangerous, there would be no legal right to confine them possessed by any one. He proposes, therefore, to construe the term "dangerous" as applied to the nature of the disease and its effects upon the individual.[1] It would be far more consistent, however, if the laws of the several States recognized in terms the several conditions stated in this paper as precedent to the act of commitment, and required that the order of the committing judge should specify the particular ground on which the order is issued.

VII. *The procedure for the commitment of the insane should be so planned and executed as to place them under proper conditions for treatment, at the earliest practicable period, with the least possible disturbance of themselves or friends, and with adequate protection from wrong.*

It is the universal experience of alienists that the chance of recovery from insanity is in inverse ratio to the length of time which the disease has continued.[2] Hence, the necessity of early treatment.[3] It follows that those methods of securing commitment which present the fewest obstacles, with proper security of the rights of individuals, are the best. Two factors make a legal commitment,— namely, (1) the proofs of insanity, and (2) the order of a judge. To obtain proofs of insanity, there must be a personal examination of the alleged insane by competent physicians. The results of this examination sworn to are the basis of the decision of the judge. If the proofs are satisfactory, he is justified in making the order for commitment; and the procedure is complete. While it is important that those pro-

[1] "The only proper way in which to put it is to ask how dangerous to the present and future mental welfare of the individual his insanity is; in other words, whether he needs such treatment as is afforded alone in an asylum, and is therefore a proper person for care and treatment therein. If so, then no matter whether he be quiet and harmless; for it is still the duty of society to protect him against the consequences of a disease both dangerous to him and to others. The proper test in all cases is the dangerous nature of his disease, not the dangerous character of his demeanor alone. Hence, the right to confine him, if necessary, is an incident in the treatment of his malady, which the State may permit in virtue of that discretionary power of guardianship which arises by implication of law from the *capitis diminutio* of the citizen."— ORDRONAUX, *op. cit.*

[2] The percentage of recoveries on duration of insanity is given as follows in two asylums of New York: —

Less than six months, 47.07; less than one year, 45.16; one year and over, 10.41.— *Report State Lunatic Asylum.*

Less than six months, 54.94; between six months and one year, 29.12; between one and two years, 23.79; between two and five years, 16.71; over five years, 8.22.— *Report State Homœopathic Asylum.*

[3] The Earl of Shaftesbury, in his evidence before the Royal Commission, regarded early treatment as so important that he deprecated any formalities in the process of commitment which were likely to make friends delay, as too great publicity.— *Report Royal Commission,* 1877.

ceedings should be conducted so quietly as not to expose the insane to unnecessary irritation and excitement, the successive steps should be taken with that precision which will secure a right judgment and assure the friends and the public that sane persons cannot, designedly or by mistake, be committed.

VIII. *The initial step in the process of commitment should be taken by the immediate relatives or friends of the patient in the form of a written application for examination; but any person having knowledge of an insane man wandering at large, or dangerous, or improperly treated, should give information of the fact to the proper officer.*

It is often a question of great importance to determine who shall take the initial step to secure the commitment of the insane. As the several acts in the procedure are to be carefully guarded by the constant supervision of a justice or judge, it may be assumed that there could be no conspiracy among the relatives of the insane to his injury successfully carried out. Relatives and friends are most familiar with the condition of the insane, and it is to be presumed that they will be the most anxious parties to benefit him. There must, however, be instances where the information necessary to secure the action of a justice or judge should be given by any one cognizant of the facts. The provision for such information by a citizen should exist. The practice in the States varies very much. In many, the application for examination must be made under oath; in others, only information is required; and, in still others, it takes the form of a suggestion.[1]

[1] The practice in the several States is as follows: Ariz. (Ter.), an application of any one under oath; Ark., some reputable citizen files a written statement; Cal., an affidavit of any one; Col., any reputable citizen files a complaint; Conn., a selectman applies for admission of the insane person to an insane asylum; Dak. (Ter.), application in writing under oath of any one; Del., relatives or friends; Fla., a suggestion of any one; Ga., petition of any person on oath; Idaho (Ter.), petition under oath of any relative or friend; Ill., petition by a near relative or any respectable person; Ind., statement upon oath in writing of a respectable citizen; Iowa, application upon affidavit of any one; Kan., information in writing by any one; Ky., no provision; La., petition and oath of any individual; Me., complaint in writing of any relative or justice of the peace; Md., when any person is alleged to be insane; Mass., any person may apply for commitment of a lunatic; Mich., any person may make application; Minn., information filed by any one; Miss., application by friends or relatives; Mo., some citizen of the county must file a statement; Mont. (Ter.), application under oath of any person; Neb., information by any one; Nev., application under oath of any one; N.H., petition of any person; N.J., request signed by applicant; N.Y., application by any one; N.C., some respectable citizen; Ohio, some resident citizen of county files an affidavit; Ore., any two householders; Penn., any person may request admission or detention; R.I., complaint under oath in writing of any one; S.C., no provision for information; Tenn., some respectable citizen files a statement; Tex., parent or legal guardian or near relative or friend; Utah (Ter.), application under oath of any person; Vt., no provision; Va., any justice may act; Wash. (Ter.), application under oath of any person; W. Va., any justice may act; Wis., application in writing of any respectable citizen; Wy. (Ter.), information in writing by any one.

IX. *The application should be made to a judge of a court of record,*[1] *when practicable; but, if delay would thereby result, the application should be made to any justice of the peace.*

It is always desirable that there should be as little delay as possible in completing the details of commitment; and yet every stage should be orderly and with judicial sanction. It would be very inconvenient and attended with much delay oftentimes, if the complaint must first be lodged with a judge of a court of record. Justices of the peace, however, are always convenient, and can receive and act upon the complaint with perfect propriety.[2]

X. *Upon receiving such application, the judge or justice should forthwith by an order, in writing, direct two qualified physicians personally to examine the alleged insane person and report, under oath, the results of such examination, with their recommendation.*

The medical evidence is one of the most important features in the process of commitment. The fate of the insane person turns upon the ability of the medical examiner rightly to determine whether or not he is suffering from insanity. There should, therefore, always be some grade of qualification of the examining physicians. It is not wise to commit the insane on the certificate of a person who writes the word "Doctor" before his name. It is essential that he should be a graduate of a legally chartered medical college, to insure proper education, and that he should have been in practice at least three

[1] "What special powers are necessary to constitute a court of record has at times given rise to much discussion, and the question can generally be decided only by referring to the source of the origin of the court and the character of its jurisdiction. The authorities in this State [New York] favor the recognition, as courts of record, only of such tribunals as have attributes and exercise functions independently of the person of the magistrate designated generally to hold them, and whose proceedings are according to the course of the common law. Such courts are, properly speaking, courts of general jurisdiction, and may assume powers by implication; while courts not of record are of inferior jurisdiction and strictly confined to the authority conferred upon them by statute."—ORDRONAUX, *op. cit.*

[2] The committing officers of the different States are as follows: judge of a probate court, Alabama, Arizona, Arkansas, California, Connecticut, Idaho, Kansas, Michigan, Minnesota, Montana, New Hampshire, Ohio, Utah, Washington Territory, Wyoming Territory; county judges and jury, Colorado, Illinois, Texas; county courts, Missouri, Oregon, Pennsylvania; commissioners of insanity, Dakota Territory, Iowa, Nebraska; chancellor of the State, Delaware; judge of the Circuit Court, Florida; the ordinary appoints a jury of twelve men, Georgia; two justices of the peace, Indiana, North Carolina; one justice of the peace, Tennessee, Virginia, West Virginia; any court having equity jurisdiction and a jury, Kentucky; district or parish court, Louisiana, Nevada, New Mexico; municipal officers of towns form a board of examiners, Maine; Circuit Court of county and the Criminal Court of Baltimore, with a jury, Maryland; judge of the Supreme Judicial Court, or Superior Court in any county, judge of the Probate Court, or of a police, district, or municipal court, Massachusetts; Chancery Court, Mississippi; judge of Court of Common Pleas, New Jersey; judge of a court of record, New York; trial justice or clerk of a justice court, Rhode Island; trial justice and two licensed physicians, South Carolina; two physicians, Vermont; judge of a county or Circuit Court, or of any court of record, Wisconsin.

years, to insure experience. He should also be a permanent resident of the State. These qualifications should be properly certified to before a judge of a court of record, and be filed in the county clerk's office. Every physician who has these general, yet necessary, qualifications would become an examiner in lunacy, and thus there could be no inconvenience to the public in requiring a certification of the physician's qualifications.[1] While these are the general qualifications essential to make a physician a competent examiner in lunacy, the statute should provide that no such qualified physician should certify to the insanity of a person for the purpose of committing him to any asylum with which the physician is officially connected.[2] Although there can be no just reason for excluding a physician, qualified as proposed, from this act because he is related to the person, yet, as a guarantee of impartiality, it is prudent that near relationship should be a bar to the act of medical certification.

The examination should be personal, to render it valid,[3] and should consist of two parts: (1) what is learned by the examiner on personal examination; (2) what is learned from the relatives and friends. This should be accompanied with a specific statement of the reasons for recommending commitment, and the entire findings should be subscribed to under oath.

XI. *If a justice of the peace issue the order, he should personally visit the alleged insane person;*[4] *and, on receiving the sworn certificates of the two physicians, he should certify to their correctness, and immediately forward them to a judge of a court of record.*[5]

[1] In the State of New York, the applicant presents a petition to a judge of a court of record and deposes that he is a graduate of a certain college, incorporated in a given State, a permanent resident of the State, and has been in the actual practice of his profession for a certain number of years, and that his reputable character is vouched for by two citizens whose certificates are annexed. The judge certifies that the petitioner is personally known as a reputable physician, and possessed of the qualifications required by law. This certificate is filed in the court or in the county clerk's office.

[2] This is the law of England and of many States.

[3] The English law and that of several States require that the physicians shall visit the person separately. There is no good reason for this provision. On the contrary, it would be more in accordance with the practice of physicians to require that they should visit together, and consult over the case.— CLOUSTON, *op. cit.*

[4] The law of Indiana requires that application should be made to a justice of the peace. This justice, "together with another justice of the peace and a respectable practising physician, other than the medical attendant of the person alleged to be insane, who shall be selected by the aforesaid justice of the peace, and who shall reside in the proper county, shall immediately thereupon visit and examine said person alleged to be insane." . . .

[5] The procedure in California is not unlike that here proposed,— namely, a peace officer may take the first step; but the alleged insane person must be taken before the judge of a court of record for examination. The statute is as follows: "Whenever it appears by affidavit to the satisfaction of a

Although a justice of the peace may initiate proceedings, a judge of a court of record should pass upon the certificates of the physicians, and conduct the case to its termination. This is important, in order to give the character and dignity of judicial sanction to the act of determining the necessity of commitment as well as to the order of commitment itself. He should also be required to visit the patient personally, as he can do so without inconvenience or delay. By this act, a larger degree of security is given to the proceedings.

XII. *The judge may or may not visit the alleged insane person; or require him to be brought into court; and he should state in the order of commitment whether or not he saw him, and, if he did not see him, he should give the reason therefor.*[1]

Whenever practicable, it is important that the judge should himself see the alleged insane person. The insane always regard their commitment as a court proceeding; and hence those who can appreciate the steps taken, by which they have been placed in custody, bitterly complain if they do not see the judge. In many instances, the condition of the insane is such that it is of no consequence whether they are personally seen or not by the judge. In the former cases, it is very important that the judge should personally see the person; in the latter, it is not. But the statement should appear in the commitment paper whether or not he did see him, and, if he did not, the reason of the omission of this part of the proceeding.

XIII. *The judge may or may not take further testimony, and he may call a jury; but, in either case, if satisfied that the person is insane, and that the reasons given for his commitment are just and right, he shall make an order committing said person to the custody of the keeper or superintendent of the institution adapted to the particular conditions of the case.*

As the responsibility for the commitment rests finally and solely upon the judge, it is important that he should have the largest measure of evidence as to the insanity of the person and as to the neces-

magistrate of the county that any person within the county is so far disordered in his mind as to endanger health, person, or property, he must issue to some peace officer for service a warrant, directing that such person be arrested, and taken before any jude of a court of recor d within the county for examination."

[1] This provision is in harmony with the law of Massachusetts, which provides as follows: "And said judge shall see and examine the person alleged to be insane, or state in his final order the reason why it was not deemed necessary or advisable to do so."

sity of placing him in custody. Ordinarily, the testimony of the examining physicians must prove satisfactory; but there may be circumstances rendering it expedient that the judge should make further inquiries, and take more testimony. The question of summoning a jury should be determined solely by the judge, for it is to aid him in reaching a just conclusion. In considering the question of the existence of insanity, the presence of a jury is not only not required, but is often an embarrassment which defeats the ends of justice, and causes harm and suffering to the insane. In aiding the court to form a correct opinion, a jury could not be of service in any case where commitment is recommended by qualified physicians for the care and treatment of the insane. In such a case, the judgment of a jury would be valueless. It could only be in criminal cases that a jury would be useful in determining matters of fact which are neither medical nor legal. The order of the judge directed to the keeper or superintendent of the custodial institution is very important, as it fixes judicial responsibility for the whole proceeding. It also has the effect of rendering the custodian personally responsible to the court for the faithful discharge of his duties. It is also important that the particular institution to which the person is sent should be adapted to his condition and necessities. It too often happens in many States that the insane are placed in institutions not intended or adapted to their care or custody, as when insane criminals are committed to asylums containing ordinary patients.

XIV. *On the conclusion of these proceedings and the completion of the order of commitment, the judge should cause the alleged insane person to be fully informed of the action about to be taken against him; and if said insane person, or his friends or relatives for him, demand that other testimony be taken or that a jury be called, the judge should act at his discretion, but, if he deny the motion, he should state the reasons therefor in the commitment. If the alleged insane person, or any friend in his behalf, be dissatisfied with the order, he may, within three days after such order is made, appeal therefrom to a justice of the higher court, who may, at his discretion, take further testimony, or call a jury. If the appellant is thus found to be sane, he shall forthwith be discharged; otherwise, the judge shall confirm the original order for his commitment.*

The propriety of notifying a person, alleged to be insane, of the proceedings which are in progress to secure his commitment, grows out of the sense of injury universally manifested by the insane who are not aware of the proceedings by which they were committed.

There is the liability that such a person would become excited, and either escape or commit acts of violence. But, if he is informed after the commitment papers are completed and the order made, he is already under legal control and necessary restraint. The formal trial of a person before a court and common jury to determine the existence of the disease, insanity, is one of the relics of the period, long past, when the insane were arrested, tried, and sentenced as criminals.[1] It has no relevancy whatever to the present purpose of the commitment of the insane, which, as we have shown, is to restore them to health, and meantime protect them and the public from the violence which is a symptom of their disease. Still there is about the process of commitment that semi-judicial aspect that impresses the insane and their friends with the belief that the procedure cannot be legal and complete, in all of its details, without the appearance of the alleged insane person in court, and before a jury, with full opportunity for defence. Useless and incongruous as is the trial of the issue of insanity by a common jury, the time has not yet come when it can be altogether eliminated from the procedure in securing commitment. But it certainly ought to be placed in a position where it is subordinate, and will be resorted to only at the discretion of the judge.

XV. *A person suffering from a nervous affection which is liable to terminate in insanity, and which, in the judgment of a qualified physician, could be more successfully treated in an asylum, should be allowed to commit himself voluntarily, on the certificate of such qualified physician setting forth the facts of the case.*

The discipline, care, and treatment, in asylums, of patients suffering from nervous affections which tend to insane conditions, have proved so beneficial that the question may well be determined in favor of the voluntary admission of persons duly certified, as herein required.[2]

[1] The power of juries to determine correctly the existence of insanity in obscure cases depends entirely upon the ability of the medical examiner in the case. Unaided by competent physicians, their verdicts, so called, are valueless as to reliability. The illustrations of the truth of these statements are numerous. The report of the State Lunatic Asylum at Utica, for 1872, shows that of those discharged fourteen were not insane when admitted. Three of these were cases of feigned insanity to escape punishment for crime, and the rest were drunkards whose vagaries and violence were mistaken for insanity. All of these were committed under public authority, and on certificates of insanity, after trial by jury.

[2] Dr. John B. Chapin, the able and experienced superintendent of the Pennsylvania Hospital for the Insane, says, "Several persons threatened with insanity have voluntarily placed themselves under the care of this hospital during the past year, and we have reason to believe serious results have by this course been averted."

It is a matter of every day's experience, of those connected with asylums, that many cases, probably curable at an early stage, are admitted too late to expect recovery. The delay has been due to the dislike of friends to have patients formally adjudged insane. In this prejudice patients often participate. But friends are very willing that their relatives should receive the care and treatment of an asylum, and to this patients generally freely assent, provided the admission is voluntary. Undoubtedly, a vast amount of benefit would thus be received by worthy persons, who, without such a provision in the management of asylums, will remain at home until their mental diseases become incurable.[1] The influence of such a regulation upon the public would be salutary; for it would remove the impression so general, that asylums have severe and unyielding rules and methods.[2]

XVI. *The insane should never be removed to an asylum surreptitiously, but should be taken from their homes to the asylum by skilled hospital attendants, of the same sex as the patient.*

One of the most constant and disturbing complaints of the insane in asylums is the deceit practised upon them in their removal from home. They are induced to leave home under various pretences, and the asylum is described to them as a hotel or a sanitarium. The effect of these deceptions upon the perverted sensibilities of the insane is most damaging. The friends do not realize the fact that the insane always believe that they are sane, and that, therefore, the effort to prove them insane must take the form of a conspiracy, beginning in their homes and among their friends. Every step in the procedure of commitment if conducted with the usual secrecy, more and more confirms them in the suspicion that they are the victims

[1] Voluntary patients have long been received into the Pennsylvania Hospital for the Insane. Of the benefits which they derive from early treatment Dr. Kirkbride, its former superintendent, and one of the most eminent men of his time in his special field, bears this emphatic testimony: "In the present day, many patients come willingly to hospitals for the insane; some travel long distances alone, and make their arrangements for admission; not a few, who were not originally willing to leave home, soon become sensible of the benefit they are receiving, and stay voluntarily; and many are restored in so short a time that their absence from their places of business is hardly longer than is required for a tolerable journey or than would result from a severe attack of ordinary sickness, and may scarcely excite remark even from those who are in the habit of meeting them."

[2] "The effect of stringent forms of commitment is to fasten upon the public mind the idea that asylums are but lunatic prisons, and that a person must be violent or dangerous or advanced to a certain stage, usually incurable, before he can be legally certified. Now that extreme measures have had a fair trial, would it not be worth an effort to bring the asylums back to what they were originally intended to be — curative hospitals — instead of allowing a few agitating persons still further influence in devising more stringent forms of commitment?" — Dr. John B. Chapin, *Communicated.*

of a wide-spread conspiracy[1] to deprive them of their personal rights, and by that means of other interests, as property. This suspicion becomes a fixed and unalterable belief when at last they find that the hotel to which they have been invited with many alluring promises is an asylum from which they cannot escape, while their friends return joyfully homeward. The well-contrived conspiracy at once takes on alarming proportions in the overstrained imagination of the insane, for they now discover that all of the asylum officials are parties to the intrigue. It is true that the friends have adopted what may seem to them the only course possible to enable them to remove the insane to an asylum; but a wrong is done to the insane, and their mental disturbance is greatly aggravated. The remedy suggested by the process of commitment herein outlined is applied when the judge who makes the order is required to cause the insane person to be properly notified of the nature of the proceedings taken in his case, and of his right of appeal for a further hearing.

XVII. *A duplicate copy of the commitment paper should be filed in the court over which the judge making the order presides, where it should remain inaccessible except on the order of a judge of a court of record.*

It has frequently occurred that the proofs of the commitment of persons as insane have had an important bearing upon the property rights of individuals nearly related, as well as upon the civil condition of the insane themselves. To provide against these and other disabilities which might arise, the commitment papers, duly authenticated, should be preserved in the archives of the court, which is the proper custodian of such records. And, to provide against undue exposure of the insane to the morbid curiosity of the public, these documents should be accessible only on the order of a judge of a court of record.[2]

XVIII. *The legal custodian of an insane person should report to the judge by whom the order of commitment is issued, quarterly, during the first year of confinement, and annually thereafter, as to the physical and*

[1] The late Dr. John P. Gray was accustomed to compel the friends to inform the patient that they had brought him to an insane asylum, before he would allow them to leave the building. His object was to prevent the patient from becoming prejudiced against the officials of the asylum as partners in the conspiracy by which he lost his personal liberty.

[2] In California, a copy of the order of the judge is filed with and recorded by the county clerk of the county. The clerk also keeps in convenient form an index book, showing the name, age, and sex of each person so ordered to be confined in the insane asylum, with the date of the order and the name of the insane asylum in which the person is ordered to be confined. In Ohio, the warrant for commitment is returned to the judge with the receipt of the superintendent thereon, and filed by him, together with the other papers in the case.

mental condition of the patient, with such recommendation as to his future care and custody as may be deemed necessary.

There is a manifest propriety in requiring a report, from time to time, as to the condition of a person deprived of his personal liberty on account of alleged mental disabilities, from his custodian to the judge who takes the responsibility of ordering his confinement. It is a presumption of law that the insane are always curable;[1] and, hence, it is necessary that the court should be properly informed of the progress of the disease in each individual person committed by its order. It would undoubtedly often be a source of great comfort to the relatives[2] of the patient if they could be informed regularly of his progress. This information is usually cheerfully given.

XIX. *Whenever the acute insane can be placed in the care of a suitable private family with competent attendants, and a qualified physician, this method of care and treatment should first be undertaken.*

The family care of the acute insane is advisable only when all of the conditions are favorable. As ordinarily practised by the friends of the insane in their homes, such care is generally very reprehensible.[3]

Not only are the insane not restored, but, by the delay in placing them under proper care at an early period, the disease remains uncured, and too often permanent. But such home care and treatment as are here advocated are altogether different, and worthy of trial when the conditions are all favorable.

The value of family care and treatment, when intelligently undertaken, as compared with that of an institution, lies in the fact that the individual associates only with the sane, and has a much larger degree of personal attention both from attendants and physician.[4]

[1] ORDRONAUX, *op. cit.*, p. xxi.

[2] The law of Minnesota provides as follows: "The superintendent of the Minnesota Hospital for the Insane is hereby required, on the first day of each month, to make out a report in writing, showing the condition of each patient in said hospital (separately) with reference to bodily health, appetite, sleep, mental symptoms generally, particular symptoms, mental state, habits, inclination, prospect of restoration, and shall forward by mail to the next of kin of each of such patients, respectively, a copy of such report, without charge, within the first week of each month."— *Section* 15. The law of Scotland requires that the commitment shall be for a fixed term, after which the insane are free, if they are not recommitted.

[3] "The history of home treatment before the establishment of hospitals is one of the saddest records of inhumanity and cruelty to be found anywhere."— DR. KIRKBRIDE.

[4] "Among the improvements yet to be made in the practical department of public asylums, arrangements for what may be called an *individualized* treatment are particularly required. None of those daily familiar with the events of asylums can duly appreciate the great effects of such treatment in special cases."— DR. CONOLLY.

But great care should be taken in selecting the family. It is rarely found that the insane do well in the families of relatives and friends; and hence it is usually necessary to go quite beyond this circle, and to find suitable families among strangers. The families selected should have, if possible, some aptitude for the care of the insane, as a personal interest in this class. The members should be adults, and should have that moral and religious training which impresses these virtues upon the daily life of the household. The personal attendant upon the insane should be fully qualified by education, temperament, health, and experience to bring to bear upon the patient all of the resources of a well-trained mind. Such an attendant has often been able to subordinate the passions, the prejudices, and the delusions of an insane mind to his own will.[1] The physician should be fully qualified. Unfortunately, it is not always possible to find in every community physicians who have devoted any considerable time to the study of mental diseases, much less who have had a sufficient experience in their treatment. Finally, the form of mental disease affecting the patient, and the stage of progress which it has reached, are very important factors in the success of family care. It will frequently happen that the recent insane require the discipline and orderly life which characterize the asylum for their restoration.[2]

Family care and treatment of the acute insane must, therefore, always be limited, owing to the difficulty of meeting all of the conditions and the large expense attending the method, however it may be modified.[3]

II. The Detention of the Insane.

I. *The insane should never be committed to or confined in institutions not specially organized for their care, custody, and treatment.*

Modern science classifies the insane with the sick, but sets them apart from all other sick persons, both as to the nature of their diseases and the methods of treatment, care, and custody. They do not require the same remedies as other sick people, suffering from

1 "What is this *individualized* treatment but the influence of a sane mind peculiarly apt to address itself beneficially to the insane mind; that is, moral treatment, or, more strictly speaking, intellectual and emotional treatment?" — Drs. Bucknill and Tuke.

2 "Very often this simple change from home to an institution seems to be of itself sufficient to secure the beginning of convalescence, and not unfrequently the improvement in behavior and conversation is from the first most remarkable." — Dr. Kirkbride.

3 "The question of expense, therefore, limits efficient treatment of the majority of recent cases to institutions. If the patient is possessed of good means, there is no sufficient reason why the trial of private treatment should not be made." — Drs. Bucknill and Tuke.

any known affections. Their care is altogether different from that of the sick, as ordinarily understood, and requires a kind of skilled medical attendance, as well as care, quite unsuited to the wants of ordinary diseases. And, finally, the insane must be detained in custody, under legal forms and judicial sanction. These conditions inherent in the nature of insanity render the insane a unique class, and effectually separate them from every body of citizens. It follows that the insane, when properly taken care of, must be isolated from every other class of dependants requiring special care. They cannot rightly be placed in institutions with criminals, nor in hospitals with those sick of general diseases, nor in poorhouses with paupers. The institutions to which they are committed must therefore be organized and managed so as to meet the peculiar conditions and necessities of those who are to occupy them.[1]

II. *The insane in custody should be under the immediate care and treatment of qualified persons of their own sex.*

The proposition that the men in an asylum should have men attendants and men physicians meets with universal favor. There is a manifest fitness in this arrangement of the service that scarcely admits of an argument to prove its propriety, if not its necessity. Nor is the proposition that insane women should have qualified women attendants now questioned. The reasons in its favor are twofold, namely: (1) women attendants are, in general, as competent as male attendants; and (2) women attendants understand better than men the peculiar necessities and disabilities of their own sex. This argument is irresistible. If, however, we extend the proposition, and allege that qualified women physicians should have the exclusive charge of insane women, it usually meets with a prompt denial. And yet there is but one legitimate escape from the conclusion, and that is the allegation that there are no qualified women physicians. But this statement has no longer any weight. Women thoroughly qualified for these positions are now to be obtained simply by allowing fair competition in examinations.

III. *Institutions for the insane should be so planned and organized as to permit of the largest necessary classification of the patients, but the terms "chronic" and "incurable" should be avoided, if possible.*

It is a fact well attested by experience that recovery from insanity,

[1] "An insane asylum, whether State, county, or private, is not an ordinary hospital nor a reformatory, though partaking in a measure of both characters. All sick persons cannot be admitted to it, nor even all persons dangerous to themselves or to others."—ORDRONAUX, *op. cit.*

except in cases of organic disease of the brain, is largely influenced by the conditions which surround the patient. These conditions cannot be predicated altogether upon the form of disease present, but consideration must be given to such peculiarities as the mental, moral, and educational status of the individual; or age, sex, habits, and nationality; or occupation, tastes, social instincts.[1]

One of the most serious defects in the structures for the insane is the want of adequate wards or apartments for the isolation of patients, or classes of patients, whose improvement depends upon separate or individual care and treatment. Though the multiplication of buildings or apartments or wards must increase the machinery essential to management, and hence augment the cost, yet these features should be subordinate to the great purpose of the institution; namely, the cure of the insane. The most important feature, therefore, in the plans of an asylum is that which is designed to facilitate classification.[2]

The terms "chronic" and "incurable" should rarely be used in or about an asylum, nor customarily be employed to designate patients and divisions of the institution. The insane realize often acutely the significance of the terms, and are greatly disturbed and depressed by the belief that their cases have become hopeless when they are thus classed.

IV. *The department devoted to the more recent insane should by location, construction, and equipment furnish every condition and appliance essential to the recovery of the inmates.*

The vast importance of restoring the insane to mental health, both on the ground of humanity and economy,[3] justifies the employment of every practicable means to that end. It is the duty, therefore, of the State, in assuming the custody of the insane for the purpose of restoration, to provide every condition necessary to accomplish that object. The department for the recent insane should be so located as regards the other service as to remove the patients from all sources of irritation and disturbance, and to suggest to their minds

1 M. Parigot proposed to supply each patient with an attendant physician, and boldly claimed that by such constant and skilled medical care, and meeting every needed condition, few would fail of recovery.— *American Medical Times.*

2 Dr. Kirkbride advises "to have at least eight distinct classes of patients on each side; each class should occupy a separate ward."— *Hospitals for the Insane.*

3 "The cost of curing a case of insanity in a good hospital, and returning the patient to his family and to usefulness in society, is not, on the average, one-tenth of what it is to support a chronic uncured case for life."— KIRKBRIDE, *op. cit.*

quiet, order, and personal attention to their comfort and happiness. The surrounding scenery should be pleasing, and suggestive only of physical and mental repose. The buildings should be constructed so as to furnish every necessary variety of home and domestic life and influence, from the poor man's cottage to that of the average citizen. The equipment and appliances should comprise the best means of promoting the general health, such as a large, well-selected, but varied dietary; physical culture by suitable forms of bath, massage, gymnastics, riding, driving, boating; recreation by music, concerts, lectures; occupation by handy work at trades, gardening, farming. To these material appliances should be added what is perhaps more important in the curative department than any other condition, physicians competent to treat every form of insanity according to the latest teachings of science and experience, and qualified attendants thor oughly trained in the schools organized in asylums.

V. *The provision for the insane uncured after a reasonable time should be such as will give the best employment of the remaining useful faculties, the largest degree of personal liberty practicable, ample means for diversified and, as far as possible, compensated labor, and organized methods of instruction in useful branches of knowledge.*

It must be regarded as an established fact in the policy of a State that by far the larger number of the uncured insane will require care and custody during their lives. The great problem which confronts every State is, How can they be properly and yet most economically taken care of? To accomplish the objects mentioned in this proposition requires even a higher grade of intelligent supervision than does the management of the acute insane, though of a very different order. Every person still suffering from insanity is notable for the loss or perversion of function of some faculty or faculties, while other faculties remain intact or impaired. He is like the invalided soldier who is crippled for life by the loss of one limb and the impairment of others, but there still remain limbs or stumps which he can usefully employ if the requisite means or machinery is supplied, and the opportunity given. To organize the methods by which this large population can reach the highest development and most useful employment possible of their remaining faculties demands the most earnest and enlightened efforts of every State. When a person is pronounced incurably insane by competent authority, he should not be consigned to the useless and untenantable portions of an asylum for mere custody, nor to the poorhouse to eke

out a miserable existence with paupers. On the contrary, when the disease remains uncured, he should be taken in charge by skilled attendants, and transferred to a new home, in the life and industries of which he will find his appropriate place. This home of the uncured insane should take the form of a well-organized community, in connection with a curative hospital, or independently, having ample farming lands, with residences of great variety, but not expensive in structure. This community should grow on the basis of self-support. While the cultivation of the farm should form the staple of labor and supply, yet the industries of an ordinary community, its schools, its church, and amusement hall, should form a prominent part. The methods of improving the condition of the insane when living under such an organization as is here sketched would be innumerable and need not be further noticed.

VI. *The correspondence of patients in asylums should be under the supervision of the superintendent, subject to the following rules: all letters to the committing judge, to a State board of supervision of institutions for the insane, and to managers of such institutions, should be sealed and mailed without reading; all other letters should be sent to their destination or be detained at the discretion of the superintendent, but each letter detained should be filed with an indorsement of the reasons for detaining it; these letters should be regularly examined by the managers, and by any State authority whose duty it is to examine into the management of the asylum.*

The necessity of supervision of the correspondence of the insane is obvious to any one who has been accustomed to examine their letters. There is always a class of insane persons who write letters unfit to be read by any one, and which, if the writers recover, are shocking to themselves. There are others who always write incoherently; still others direct their letters to names where there are no persons, or to post-offices which have no existence. There can be no doubt that letters of this kind should not be mailed. But there are other patients who always write in a fault-finding spirit, and detail the abuses to which they are, or fancy they are, subjected, or who constantly allege improper commitment and detention, and are clamorous for the intervention of legal counsel. These are the patients who chiefly complain of interference with their letters, and the public are very naturally impressed with the belief that their letters are suppressed by superintendents to prevent exposure. If the complaints of abuses are true, they should at once be examined and the wrong

should be rectified. But, if they are untrue, neither friends nor the public should be disturbed by their recital. It is to prevent a wrong either to the patient or the asylum that it is proposed to submit such letters to a supervising body, which can investigate the complaint and remedy in a summary manner the evil. The propriety of allowing the officers of the asylum to supervise the correspondence is found in the fact that the letters of patients afford a very reliable means of determining their mental condition. They often reveal, also, plots of crime, as homicide, suicide, and arson. With the proper checks applied, therefore, the supervision of the correspondence of the insane should remain with the medical officers of the asylum, with the provision for additional and independent oversight of their acts.[1]

VII. *Whenever, in the judgment of the custodian of an insane person, it would be safe and beneficial for such insane person to be absent on trial, a leave of absence, or furlough, should be granted in such manner and on such terms as will best secure that end.*

Furloughs, judiciously issued, are of great value to the insane in institutions. The patient who can be safely permitted, on certain stipulated conditions, to visit his friends or to go to a place for recreation or for business, is stimulated to exercise all his will force to control his actions and to prove that the confidence reposed in him is not misplaced. This is especially true when the length of time of the furlough depends upon good behavior. In the absence of all statutory power to furlough, it is held that superintendents may give furloughs to patients to absent themselves from the asylum grounds, provided such furloughs are necessary to the health of the patient and part of the means employed for his cure, by affording him change of air and surroundings and opportunities to test his powers of self-

[1] The English act provides that the letters of the insane to the commissioners and visitors shall pass unopened; all letters detained shall have the reasons for detention indorsed upon them, and be laid before the commissioners or visitors at their next visit.

In Iowa, the superintendent shall forward at least one letter weekly unopened to the visiting committee from patients who request it, and shall deliver all letters from the committee unopened.

In Maine, the superintendent must deliver all letters from the committee to the patients unopened and unread.

In Massachusetts, a locked box is placed in each ward, in which patients may deposit their letters; and the box is opened monthly by the State board, and the letters distributed.

In Pennsylvania, the insane may write monthly to any member of the committee on lunacy.

In Washington Territory, there is no censorship allowed over the correspondence of the inmates of insane asylums, except as to letters to them directed; "but their other post-office rights shall be as free and unrestrained as are those of any other resident or citizen of this Territory, and be under the protection of the same postal laws; and every inmate shall be allowed to write one letter per week to any person he or she may choose. . . . All these letters shall be dropped by the writers themselves, accompanied by an attendant, when necessary, into a post-office box provided by the Territory in the institution, in some place accessible to all the patients," etc.

guidance and control.[1] It is, however, important that asylum authorities should have the sanction of law for giving leave of absence, as in many instances managers refuse to grant furloughs altogether, owing to the absence of legal enactments on the subject. The patient is still in the custody of the superintendent, and may, if he escapes, be returned to the asylum without a fresh commitment.[2]

VIII. *There should be visitation and supervision of the insane in custody by competent authority, representing the State.*

No State system for the care of the insane can be considered complete in all of its details which does not provide for an independent supervision of all of the insane and of the institutions devoted to their custody.[3] This supervision should represent the sovereignty of the State in the relation of guardian to ward, and should be clothed with powers adequate to prevent wrongs and to secure the welfare of the object of its care.[4] This purpose can be effectually accomplished

[1] Ordronaux, *op. cit.*

[2] The furlough should specify a definite time for his return; for an indefinite furlough is regarded as tantamount to a discharge, and new medical certificates, newly approved, would be required after the lapse of any long interval of time before the patient could be again legally confined in the asylum. Ordronaux, *op. cit.*

[3] The insane, in a sense that applies to no other class, except idiots, demand and are entitled to the guardianship of the State. In the very nature of their disease, they are separated from ordinary citizens in this, that they are not responsible for their acts nor capable of caring for themselves. "It has never been disputed," says Brown (*Jurisprudence of Insanity*), "that there was a necessity for class legislation with reference to the insane. The laws are laid down to guide the conduct of man among men. . . . Now, as there is a class of persons in the community who are not in a position at the same time to know the law and voluntarily do it or refrain from doing it, it is necessary to recognize the fact that the laws as addressed to the community are not applicable to them; and hence it arises that exceptional legislation is necessary for this class, or persons who are called insane." From an early period of English jurisprudence, persons of "furious mind" were classed with "fatuous" persons as regards the guardianship of their property by the crown; but, while the custody of the latter was intrusted to their nearest relatives, that of the former belonged to the crown, as having the sole power of coercing with fetters (*Scottish Lunacy Commission*). The same principle in some measure governs all modern legislation, and must continue to do so as long as insanity exists. The example of England in recognizing this principle and in creating its now famous Commission in Lunacy, the medium through which the crown exercises constant and most intelligent care over the humblest insane subject, is worthy of adoption by every civilized State. The law establishing this Commission has been very truthfully entitled the "Magna Charta of the liberties of the insane."—Tuke, *History of Insane in British Isles.*

[4] Connecticut has a Board of Charities, which inspects all institutions in which persons are detained by compulsion, to ascertain whether their inmates are properly treated, and, to ascertain whether any have been unjustly placed or are improperly held therein, may examine witnesses and send for persons and papers, and correct any abuses found to exist.

Illinois has a Board of State Commissioners of Public Charities, empowered to inquire and examine into the government and management of institutions and into alleged abuses where the governor shall direct, and report the results to him.

In Iowa, the governor appoints a visiting committee of three, of whom one must be a woman. They are to visit insane asylums at their discretion, without giving notice, examine the wards without the presence of officers, have power to send for persons and papers, and examine witnesses under

only by completely separating these institutions and their supervision from all other classes of public charities and organizing them on a basis which secures direct and independent supervision by the State. It may be stated as a general proposition that, if institutions for the insane have governing boards, State supervision, as herein

oath, to ascertain whether any of the inmates are improperly detained or unjustly placed there, whether the inmates are humanely and kindly treated, with full power to correct any abuses found to exist. They have power to discharge any attendant or employee who has been found to have been guilty of misdemeanor meriting such discharge. In these trials, the testimony of patients shall be taken and considered for what it is worth; and no employee shall be allowed to sit upon any jury before whom these cases are tried.

Kansas has a State Board.

Massachusetts has a State Board of Lunacy and Charity, which may act as commissioners in lunacy, "and shall discharge any person so committed or restrained if in its opinion such person is not insane, or can be cared for after such discharge without danger to others and with benefit to himself."

Michigan has a Board of Corrections and Charities, which visits the insane and the institutions, and reports abuses to the governor.

In Minnesota, the governor appoints a "Lunacy Commission," consisting of three doctors, who shall serve a period of two years, whose duty it shall be to visit the several hospitals for the insane at least once every six months of each year, or upon the written request of the governor, and inspect them as to the sanitary condition and the general management, and also examine into the mental condition of the patients, frequency, manner, and cause of punishment, elopements, deaths, and such matters as may fall within the scope of a thorough hospital inspection, and report to the governor in detail within ten days after each inspection. If they find any patient whose insanity they have reason to doubt, they have the authority to remand him to the Probate Court, from which he was committed, to be re-examined.

New Jersey has a Council of State Charities empowered to investigate the institutions for the insane.

In New York, the institutions for the insane are visited by the State Board of Charities and the State Commissioner in Lunacy, the former to inquire more particularly as to the expenditure of the public moneys, and the latter as to the condition of the inmates and the management of the asylum. The commissioner has power to investigate charges against asylums, with the aid of the district attorney of the county in which the asylum is located; to issue compulsory processes for the attendance of witnesses and production of papers; to administer oaths and examine persons under oath; and to exercise the same powers as belong to referees appointed by the Supreme Court in all cases where, from evidence laid before him, there is reason to believe that any person is wrongfully deprived of his liberty, or is cruelly, negligently, or improperly treated, or wherever there is inadequate provision made for their skilful medical care, proper supervision, and safe keeping; and, if the same is proved to his satisfaction, he is further empowered to issue an order in the name of the people of the State, and under his official hand and seal directed to the superintendent or managers of such institution, requiring them to modify such treatment or apply such remedy, or both, as shall therein be specified.

North Carolina had a Board of Public Charities which had power to have any insane person, not incurable, deprived of proper remedial treatment, and in any almshouse or other place, conveyed to the State asylum, there to receive the best medical attention.

Pennsylvania has a Board of Public Charities, and a Committee of Lunacy appointed by the Board. The committee has statutory powers independently of the Board, and to it is committed the special interests of the insane.

Rhode Island has a Board of State Charities and Corrections which has the management and control of the State asylum for the incurable insane.

Vermont has three supervisors elected biennially by the General Assembly, two being physicians. "The supervisors shall visit every asylum for the insane in the State as often as occasion requires; and one of the Board, as often as once a month, shall examine into the condition of said asylums, the management and treatment of the patients therein, their physical and mental condition and medical treatment, hear the grievances of the patients apart from the officers and keepers, and investigate

contemplated, may be maintained, if the Commission in Lunacy has one commissioner for every five thousand insane.[1] But the supervising authority should be competent — that is, thoroughly qualified — for its high and responsible duties, both by education and experience. To secure such qualifications, the law regulating the appointment should specifically define the conditions governing the appointment.[2] If these conditions are not complied with by the appointing power, the appointment should be declared null and void by the highest judicial authority of the State. The specific duties and powers of this authority should be carefully defined, and it should be held to the rigid performance of those duties by the governor.[3] In order that he may be fully advised of the work of this department of service, the governor should either be a member *ex officio* of the body or be required to attend quarterly meetings, when the work done should be reviewed. Among the duties and powers imposed upon this authority there should be the following: It should visit, or cause to be visited, every insane person in custody sufficiently often to be well informed of his condition, treatment, and progress, and to examine every institution in which they are confined so thoroughly and frequently as to under-

the cases that, in their judgment, require special investigations, and particularly shall ascertain whether persons are confined in any asylum who ought to be discharged, and shall make such orders therein as such case requires."

Wisconsin has a State Board of Charities and Reform and a State Board of Supervision. The former inspects the State hospitals and the county asylums and exercises control over the county asylums for the chronic insane as regards the transfer of inmates, the buildings, the care and treatment of patients, and the expenditure of State appropriations. The latter Board acts as trustee of all the State institutions.

1 On the creation of the English Lunacy Commission in 1845 there were twenty thousand insane in England. The board consisted of six commissioners, appointed for life at an annual salary of $7,500.

2 In Massachusetts, no qualifications are required.

Michigan requires "suitable persons."

In Minnesota there must be "three doctors, one of whom shall be a member of the State Board of Health."

New Jersey requires "suitable persons."

In New York, no qualifications of members of the State Board of Charities are required. The State Commissioner in Lunacy must be "an experienced and competent physician."

In Pennsylvania, five members of the State Board of Public Charities are appointed without designated qualifications. Of the three additional members, one shall be a member of the bar and one a practising physician, both of ten years' practice. The Committee of Lunacy, appointed by the Board, consists of five members, two of whom shall be the legal and medical members already provided.

In Rhode Island, no qualifications are required.

Vermont requires that of the three supervisors two shall be physicians. The supervisors shall not be connected with insane asylums officially.

Wisconsin requires no qualification of the members of the State Board of Charities and Reform, nor of the members of its State Board of Supervision.

3 In Michigan, the governor is *ex officio* a member of the State Board.

In New Jersey, the governor is president and a member *ex officio* of the State Board.

stand its constant management. It should keep accurate records of the movements of all the insane in custody, and be empowered to regulate their transfer from one institution to another. It should have the power to investigate all complaints and correct all abuses, and to discharge all patients wrongfully detained. It should license private institutions and prescribe rules for their management. Finally, it should report annually to the governor the condition of the insane and the institutions devoted to their care and custody, with suggestions for reforms and improvements. The governor should transmit the report, with his own recommendations, to the legislature.

III. The Discharge of the Insane.

I. *The power to discharge the insane from custody should primarily devolve upon the party mentioned in the order of commitment as the custodian, provided the patient is certified as having recovered, and due notice is given to the nearest responsible relative or friend.*

The methods of discharge of the insane from custody vary very much in different States. In general, the superintendent is authorized to discharge those who have recovered, and can be so certified. There can be no valid objection to this provision of law, for no other question or interest is involved than that of recovery. The superintendent is best capable of determining that correctly; and, when recovery is established, he has no longer legal right to restrain such patient. It is also a matter often of very great convenience to have the discharge accomplished without such delay as attends securing the consent of other parties. Notice should always be sent to the person or persons immediately responsible for the care of the patient of the intended discharge, and of the day when it will be carried into execution, in order that such relative may have ample time to make any provision for the patient's comfort which may be deemed necessary.[1]

II. *An insane person in custody, not a criminal, who has completely*

[1] "Ordinary patients, when recovered, are usually discharged on the sole authority of the medical superintendent of the chartered asylums, and on that of the medical attendant and proprietor of licensed houses."— *Report Scottish Lunacy Commission.*

The English lunacy law requires that the superintendent or proprietor of every registered hospital and licensed house, and every person having the care or charge of any single patient, shall forthwith, upon recovery of any patient in such hospital or house, transmit notice of such recovery to the person who signed the order for his reception; and, if such patient is not discharged or removed in fourteen days, the commissioners are to be immediately notified.

In Ontario, Can., the superintendents of asylums are empowered to discharge all cases, except where the patient is a criminal.

In the following States, express provision is made for the discharge of recovered patients by the superintendents of institutions in which they are confined; namely, Connecticut, Illinois, Indiana, Iowa, Kansas, Pennsylvania, Wisconsin, Dakota (Ter.), Washington (Ter.).

recovered, should be discharged from custody immediately on the determination of that fact, and restored to his personal rights.

This proposition is universally recognized, and is founded on the right of a sane person to his personal liberty, if not a criminal. The qualification of the term "recovered" by the word "completely" is intended to emphasize the certifications of recovery, and leave no doubt as to the restoration of the patient to his normal mental condition. There is generally a strong disposition on the part of friends to remove patients from custody long before they are so far restored as to be capable of effectually resisting the disturbing influences of their former associations, which may originally have caused their mental unsoundness. It is therefore often a great aid to those who have the power of discharge, in preventing the premature removal of patients from institutions where they are recovering, to be able to show friends that by law the patient must not be discharged until the recovery is complete. But the superintendent is bound to exercise proper care in determining the fact of recovery; and, when that fact is established, he must discharge the patient without undue delay.[1]

III. *In cases certified as not recovered, the discharge should have the approval of the board of managers or such committee of the board as the managers may designate.*

In the case of the uncured, questions are involved which may require much deliberation and the co-operation of others than the person immediately in charge, as the superintendent or medical attendant. If the discharge of the uncured is to the care of friends, there is a question as to their ability, or as to their qualifications to undertake such a responsibility. If the uncured are to be placed in families, other questions arise which render it important that managers, who are equally interested in the welfare of the patient, should share the responsibility of the discharge with the superintendent. Nor is there any haste in the matter of discharge of the uncured; and for that reason there is ample time to take the advice of managers, and to obtain their judgment and indorsement.

IV. *An insane person who is not dangerous, though not deemed at law a proper subject for custody, may, however, require guardianship, and hence cannot be given his liberty.*

This proposition is the logical conclusion of the common law prin-

1 "While the law makes all reasonable concessions to the discretion with which it invests the superintendent, it cannot at the same time overlook any laches on his part to discover the earliest day of full recovery of his patient, so as to discharge him from custody."— ORDRONAUX, *op. cit.*

ciple that a dangerous lunatic is to be summarily arrested and placed in custody. As the right of arrest and confinement depends upon the proved dangerous character of the insane person, so the right of continued confinement depends upon the proof of his continued dangerous propensities.[1] It follows that, when the insane person has ceased to be dangerous, or, in other words, is harmless, he is no longer regarded by the common law as a proper subject for confinement in a custodial institution. It does not follow, however, that he must necessarily be discharged and set at liberty on the simple ground of his non-dangerous character. He is still an irresponsible person; and, as such, he may require the protection of a guardian.

V. *A harmless insane person should be detained in an asylum for guardianship as long as the asylum care and treatment are more beneficial to him than other conditions available.*

The curability of insanity depends upon many contingencies. The most hopeless cases will often greatly improve under proper care, while a certain number will recover. There are stages in the progress of the treatment of the insane when it becomes a matter of the first importance to determine precisely what course to pursue as regards detention. While some will be benefited by returning to their homes, others are rendered more violent, and relapse into conditions from which they do not readily recover. Again, some insane, who are comfortable, and lead orderly lives while under the discipline of an asylum, become disturbed and relapse immediately on being removed from these restraints. The asylums to them are indispensable.

VI. *If asylum care and treatment are no longer useful nor desirable for a harmless insane person, a guardian should be provided, who should be sought primarily from among his relatives or friends; and, in order that they shall act in good faith, there should be a suitable obligation in writing, enforced, if necessary, by a bond.*

The natural guardians of the insane are their immediate relatives and friends. Hence, as far as practicable, the insane should be returned to their relatives when they no longer require asylum care and treatment. The influences of home and family scenes frequently act most favorably upon the insane when they return after a long absence. But this is by no means always the result of the return home of the insane. On the contrary, to many the return to the scenes in

[1] The law of Vermont requires that the insane "who are not dangerous shall not be confined in an asylum for the insane."

which they were engaged when stricken with insanity proves a powerful exciting cause to a fresh outbreak. But, even when the condition of the patients is such that they may safely return to their relatives, it may be found that the latter are not adapted to care for them, either owing to moral defects, or to improper domestic influences, or surroundings. Great discrimination is therefore required in determining the cases adapted to be returned to their friends as well as the condition and qualifications of the friends who propose to take charge of their insane relatives. Whenever, however, the conditions are all favorable, the guardianship of friends should be preferred and sought. But such guardianship should be made obligatory, either by an undertaking in writing, or by a bond, with approved sureties.[1]

VII. *If the conditions are unfavorable for guardianship of a harmless insane person by his relatives and friends, he should be placed in a suitable family.*

The system of placing the uncured but harmless insane, who are no longer required to be in an asylum, in families is now so successfully practised in Scotland[2] and Massachusetts as to deserve

[1] The English law provides that an undertaking in writing of the relative or friend shall be made which is satisfactory to the committee of visitors, that such lunatic shall be no longer chargeable to any union, parish, or county, and shall be properly taken care of, and shall be prevented from doing injury to himself or others.

In New York, the relatives or friends must "undertake, with good and approved sureties for his peaceable behavior, safe custody, and comfortable maintenance, without further public charge." The bond must be approved by the county judge of the county from which the patient came, and filed in the county clerk's office.

In California, the friends are required to give satisfactory evidence to the judge committing "that they or any of them are capable and suited to take care of and give proper care to such insane person, and give protection against any of his acts as an insane person."

In Massachusetts, it must appear that the insane person "will be sufficiently provided for by himself, his guardians, relatives, or friends."

In Ohio, the friends may be required to execute a bond to the State, in such sum and with such sureties as the superintendent may deem proper.

In Texas, "no warrant to convey a lunatic to the asylum shall issue if some relative or friend of the lunatic will undertake before the county judge his care and restraint, and will execute a bond in a sum to be fixed by the county judge, payable to the State, with two or more good and sufficient sureties, to be approved by the county judge," etc.

In Wisconsin, "If the relative or friends of any patient kept in the hospital shall ask the discharge of such patient . . . before such patient has recovered from insanity, the superintendent may, in his discretion, require a bond to be executed to the State of Wisconsin in such sum and with such sureties as he may deem proper, conditioned for the safe keeping of such patient."

The law of Minnesota is quite similar.

[2] The Scotch plan may be summarized as follows: The cases selected for boarding out belong to the harmless class. They may be dements or imbecile, or persons of much intelligence, but who have been proved to be entirely safe both toward themselves and others. They are taken from the wards of asylums where they have been under observation. The family is selected with care. Preference is given to the families of relatives or friends of the boarders, but in practice it has proved to be necessary more frequently to select strangers. The effort is made to secure families in the same social

the most serious consideration of authorities in this country. The details of the plan are very simple and readily executed. The law should empower either State or asylum officers to place at board, where they may deem it expedient and in suitable families, insane persons of the chronic and quiet class, and to appoint visitors who shall visit these persons sufficiently frequently to maintain proper supervision of their care and treatment. The first obstacle to be overcome in carrying this system into practice is securing suitable families. This difficulty has diminished steadily in Scotland with time and experience. The early distrust and fear of the insane by the people has disappeared, and there is now a large demand of families for patients.[1] The system has proved very economical; for,

grade as the patients, in order that the latter may be more completely identified with the objects, aims, and the sympathies of the former. To guard these patients against abuse, the following provision is made, namely; (1) No person can be boarded out except on a permit from the Lunacy Board, granted on two medical certificates of lunacy, certifying that both the patient and the provision made by the guardian are such as to secure proper care and treatment; (2) this permit is provisional, and may be revoked whenever the visiting commission reports the patient's condition unsatisfactory, and that there is no probability of improvement; (3) but one patient can be received into a single house, unless the owner holds a special license, when he can receive not to exceed four; (4) the Lunacy Board may compel the authorities to increase the rate of pay when the local poor board does not allow sufficient for the proper care of the patient; (5) if the patient is not provided with the necessary comforts and such care as will insure his safety and well-being, or if he is not in every respect treated as well as other members of the family, the Board may withhold the parliamentary appropriations; (6) finally, the Board may order the removal of any patient to an asylum when its requirements are not complied with. Supervision of the boarding-out insane by official visitation is arranged as follows: (1) the Commissioners in Lunacy appoint deputies, whose duty it is to visit each patient at least once a year, and examine minutely into their condition; (2) a medical man appointed by the authorities of the parish to which the patients are chargeable visits them at least four times a year, and at each visit enters in a book prescribed by the Lunacy Board, and kept in every such house, a report of the condition of the patient as he found it, with suggestions; (3) the inspectors of the poor of each parish are obliged to visit, at least twice a year, every patient within their jurisdiction, and record the results of their visit in the same book. This almost constant watchfulness over patients in families by officers representing the State, the parish to which they belong, and the parish in which they reside, has proved a sufficient safeguard against abuse.

The main features of the plan in Massachusetts are as follows: The State Board of Lunacy and Charity is authorized to place at board where they may deem it expedient, and in suitable families throughout the Commonwealth, insane persons of the chronic and quiet class; and the cost of boarding such insane persons, having no settlement in the Commonwealth, shall be paid from the appropriation for the support of State paupers in lunatic hospitals, but the rate paid for their board shall not exceed the rate now paid in the State lunatic hospitals. It shall be the duty of the Board of Lunacy and Charity to cause all insane persons who are boarded in families at the expense of the Commonwealth to be visited at least once in three months; and all insane persons who are boarded in families at the expense of towns and cities, and whose residence is made known to said Board, shall be visited in like manner at least once in six months by some agent of the Board of Lunacy and Charity. Said Board shall be required to remove to a lunatic hospital, or to some better boarding place, all State paupers who, upon visitation, are found to be abused, neglected, or improperly cared for when boarded under the authority of this act; and it may also remove to a lunatic hospital any insane person boarded at the expense of a city or town who shall be found unsuitably provided with a boarding place.—*Laws*, 1885.

[1] The system of boarding out the insane is now practised in all of the counties of Scotland, and it is stated by one of the visiting commissioners that in some localities the people have become too eager

while the average weekly cost per patient in asylums, of the same class, has been $2.35, it has been but $1.33 in families.[1] Again, the effect of boarding out upon the health of the insane seems to be very favorable. The mortality for three years of those in families was 5.1 per cent. against 8.2 per cent. in asylums. The mortality from pulmonary consumption in the two classes was 5.6 per cent. in private dwellings and 17.2 per cent. in asylums. Nor during the period of three years was there a suicide in a total of 1,592 patients boarding out. Life in private families has also a beneficial effect upon the usefulness of the insane so situated. There is in their new situation, which is generally closely allied to their earlier associations, a new stimulus to activity.[2] Perhaps a more important consideration than any mentioned is the fact that some recover who were regarded as hopeless. These recoveries have been traceable directly to the new conditions under which they are placed.[3] It has been alleged in opposition to the system that the boarded out insane are liable to abuse which cannot be readily discovered nor prevented, but experience proves that neither statement is correct. It may be stated as conclusion that in Scotland the system of placing the quiet chronic

for the charge of the chronic insane, and, consequently, the increase in the number resident in these places is leading to the formation of a larger aggregation than is desirable. The families having the care of the insane are not limited to the rural districts, but many insane are boarded in families residing in the city of Edinburgh.

[1] The form of procedure as regards payment, which is principally from a fund appropriated by Parliament and partially by the poor-rates, all being under the control of the commissioners, may prove instructive. It is as follows: "The guardian makes application for a patient, and his home is then visited by a deputy commissioner, who examines as to the provision which the applicant can furnish. If the report is favorable, the guardian is placed under the supervision of the Lunacy Board, and is subject to visitation. The rate of pay depends upon the following considerations: first, the obligation resting on the guardian to maintain the patient; second, the ability of the patient to do useful work; third, the necessity for providing special diet or nursing the patient; fourth, the irksomeness of the duties which the guardian may have to perform; fifth, the extent to which the patient may interfere with the industrial productiveness of the guardian's household; and, sixth, the usual cost of living of the working classes in the district in which the guardian lives." The cost of maintenance, governed by these rules, varies from 85 cents to $1.60 per week.

[2] A visiting commissioner remarks: "It is common in my experience to note an increase of usefulness among chronic lunatics after they have been placed in private dwellings. The various duties of home life, the emergencies which are apt to arise in a household, and the different interests which a piece of land and all its gear possess, tend to wake up such capacity for work and usefulness as exists, and often produce a desire to help even in the most apathetic and demented."

[3] A commissioner remarks: "Among the many advantages to be derived from placing the harmless insane in private dwellings are the fresh chances afforded them of recovery or of becoming self-supporting. I have pointed out in previous reports how a change of surroundings, the company of sane persons, the improved bodily health, the greater contentment, and the many calls to bodily and mental action which a residence with an industrious family produces,— how all these things have a beneficial and occasionally a curative effect. It is an every-day observation with me, when engaged in the discharge of my duties, that the mental condition of many of the boarded out insane becomes stronger and sounder; and this, now and then, reaches the degree which can correctly be regarded as recovery."

insane in families has proved eminently successful, and has gained the approval of the State, and latterly of those formerly opposed to it.[1]

The practical question which these facts present to us is, Can this system of family care be adopted or successfully practised in this country? The opinions of those who have considered the subject have been decidedly adverse. The argument presented has been chiefly the one at first urged against the scheme in Scotland; namely, the impossibility of securing suitable families.[2]

This argument proved fallacious in Scotland; but in this country it is enforced by the additional allegation that, even if the system succeeds in Scotland, it would not in American communities, owing to the wide difference in the social and domestic condition of families. But, fortunately, actual experiment has proved in the State of Massachusetts, perhaps the State least adapted to the trial of the scheme, satisfactorily successful.[3]

At the present time, that State has nearly one hundred and fifty insane in families; and their care and treatment have proved eminently satisfactory.[4] We can, therefore, but regard it as a duty of those

[1] Dr. Clouston, superintendent of the Royal Edinburgh Asylum, a prominent authority on insanity, and at one time not favorable to the boarding-out policy, now says: "Of late years, since it was better understood, better organized, and better supervised, the results have been good, on the whole, and very good in some cases. Money has been saved, the patients have been sufficiently well cared for, and, in many cases, made happier; and asylums have been relieved from overcrowding, prevented from growing unmanageable in size, and have been left more to their proper work of treating the curable and recent cases. . . . I cannot imagine any country where a certain proportion and a certain kind of chronic and quiet lunatics and imbeciles should not be boarded out in private houses. Asylum life is, at best, an unnatural and an expensive thing; and, in my opinion, its undoubted benefits to most cases of insanity do not apply to certain of the more quiet and manageable patients."

[2] Deputy Commissioner Lawson, alluding to the objection to family care in Scotland, that private dwellings could not be found, remarks: "That they [the quiet and harmless insane] cannot be so provided for often means that efforts have not been made to find suitable homes for them. When such efforts have been made, it has frequently been found that what appeared to be an insurmountable difficulty, has, with comparative readiness, been overcome. One person in a district conquers the disinclination to take a lunatic under his or her roof. It is found that the inconveniences which were anticipated were not realized; and successive applications are made for lunatic boarders, till, in some districts, it becomes necessary for administrative purposes, and to prevent any risk of inconveniences to the neighborhood, to exercise caution in extending the number of sanctions."

[3] "It used to be said that families cannot be found which will suitably care for the chronic insane as boarders, and it might well have been doubted whether we could easily find good families to receive wayward and troublesome boarders at so low a rate as $3.25 a week. The contrary has proved to be the fact; for applications from families every way suitable have been made,— enough to furnish places for twice as many patients as we could send. These families generally live in the rural towns, and are those of farmers or mechanics (sometimes the widow of a farmer or a mechanic), who are living comfortably; and, although the rate may be low for villages, it is quite sufficient in the farming towns."— *State Board of Lunacy and Charities, Ninth Annual Report.* Boston, 1888.

[4] "These families have not taken advantantage of their insane wards or stinted them in the comforts of life, the best evidence of which is the general wish of the patients to remain where they are rather than go back to the hospital from which they were taken." —*Report, op. cit.*

intrusted with the care of the chronic harmless insane to endeavor to introduce into their respective States the system of family care. The theory which should guide in the organization of the plan must be that there are families in every State, probably in every community, which have accommodations for this class of insane, and which are adapted to their care. This fact can only be determined by judicious inquiry and trial, under the sanction and limitation of law.[1]

VIII. *Whenever a responsible person makes a statement to a judge of a court of record in writing, affirming that a certain person confined as insane is sane and unjustly deprived of his liberty, such judge should be empowered at his discretion to appoint a commission, not to exceed three persons, one of whom should be a qualified physician, to visit the alleged insane person and inquire into and report upon the facts in the case; on a review of the report, the judge shall discharge the patient if he deems him sane; but, otherwise, he shall dismiss the case.*

There is very frequently a belief on the part of the more remote relatives and casual friends or acquaintances of the insane in confinement that they are not insane, or, for various reasons, that they are unjustly confined. Impressed with this belief, they spread the rumor of their suspicions far and wide, and thereby create prejudices against the motives of those who are responsible for the care and confinement of the insane, as well as against the good faith of the managers of the institutions in which they are placed. The result of this agitation is often the issue of a writ of *habeas corpus*, the bringing of the patient into court, and a haphazard proceeding of inquiry,— a termination which rarely has a justification in the facts of the case. It would be far better to provide a method of inquiry which would meet the ends of justice with precision, and yet without the disturbance of the patient or friends. The plan here proposed would accomplish that object.[2]

1 Dr. Fraser, deputy commissioner, makes the following statement as the groundwork of the Scotch system: "The system of boarding out pauper lunatics in private dwellings rests upon the ground that there is in Scotland certain accommodation in the possession of certain people, and that the accommodation and the people may be wisely utilized for dealing with pauper lunatics who otherwise would need to be in an asylum."

2 The laws of Iowa and Dakota Territory have a similar provision. It is as follows: —

"On a statement in writing, verified by affidavit addressed to a judge of the district or circuit court of the county in which the hospital is situated or of the county in which any certain person confined in the hospital has his legal settlement, alleging that such person is not insane, and is unjustly deprived of his liberty, such judge shall appoint a commission of not more than three persons, in his discretion, to inquire into the merits of the case, one of whom shall be a qualified physician, and, if two or more are appointed, another shall be a lawyer. Without first summoning the party to meet them, they shall proceed to the hospital and have a personal interview with such person, so managed as to prevent him, if possible, from suspecting its object; and they shall make any inquiries and

IX. *Any person who voluntarily commits himself to an asylum shall be discharged at his own request, provided he has given the superintendent three days' notice of his intention.*

A voluntary patient, not being amenable to the rules governing detention and discharge, cannot be legally detained. But, as he enters the asylum promising to obey its rules and regulations, he is bound by his sense of honor to observe a certain method of withdrawal. It is sufficient for the superintendent, if he has notice of the date of removal several days in advance, that he may be able to give due notice to the friends.

examinations they may deem necessary and proper of the officers and records of the hospital touching the merits of the case. If they shall judge it prudent and advisable, they may disclose to the party the object of their visit, and either in his presence or otherwise make further investigation of the matter. They shall forthwith report to the judge making the appointment the result of their examination and inquiries. Such report shall be accompanied by a statement of the case made and signed by the superintendent. If, on such report and statement and the hearing of the testimony, if any is offered, the judge shall find the person not insane, he shall order his discharge. If the contrary, he shall so state, and authorize his continued detention. The finding and order of the judge, with the report and other papers, shall be filed in the office of the clerk over which such judge presides, who shall enter a memorandum thereof on his record, and forthwith notify the superintendent of the hospital of the finding and order of the judge; and the superintendent shall carry out the order. The commissioners, appointed as provided in this section, shall be entitled to their necessary expenses and a reasonable compensation, to be allowed by the judge and paid out of any funds not otherwise appropriated, *provided* that the applicant shall pay the same if the judge shall find that the application was made without probable grounds, and shall so order."—*Section* 67, *Laws*, *Iowa*.

The members of the Committee agreeing in this report, after considering it, here affix their names: —

Stephen Smith.
Henry M. Hoyt.
F. B. Sanborn.
Fred. H. Wines.
Richard Gundry.
A. O. Wright.

Buffalo, July 7, 1888.

Certain members of the Committee joined in the following special report: —

THE COMMITMENT LAWS OF MASSACHUSETTS.

Stephen Smith, M.D., Chairman of the Committee on the Commitment and Detention of the Insane: —

The undersigned, having undertaken to write a brief Special Report on the Commitment Laws of Massachusetts, which have now been in force for several years, and perhaps approach most nearly of any existing laws to the project recommended by our Committee, would herewith submit the promised report.

The ancient commitment laws of Massachusetts, which much resembled those in force in the other New England States up to 1879, were, in that year, materially changed, by enacting that every insane person, when committed to a hospital or asylum, public or private, should be held therein under an order of some court, based upon evidence, of which the certificate of two physicians is a material part, that the person alleged to be insane is really in that condition, and also that he needs the restraint of a hospital. This legislation of 1879 was novel, so far as Massachusetts was concerned, in two respects: first, in requiring a judicial order in every case; and, second, in making the obvious distinction, not hitherto recognized by our statutes, between persons merely insane and persons whose comfort, or the comfort of other persons, made commitment to a hospital necessary. Both these new features of the law were strenuously opposed by some of the managers of hospitals and asylums for the insane; and, in deference to them and to what seemed to be a public convenience, the strictness of the first requirement was modified in 1881, so as to permit the admission, in cases of emergency, of insane persons, upon the certificate of two physicians, for a period of five days, without a judicial commitment, and also the voluntary admission as a patient of any person, insane or otherwise, provided that no such person should be detained longer than three days after giving notice in writing that he desired to be discharged. This last form of admission corresponds very nearly to that set forth in our report under Section XV.; while the emergency commitment was only intended as a temporary substitute for judicial action.

This body of laws, with such of the older statutes as had not been repealed, was re-enacted by Massachusetts in 1882, and has therefore

been in full force for more than six years; while the main principle embodied in the new legislation has been in operation for more than nine years, or since May 1, 1879. It is, therefore, possible to state what the effect of this system of judicial commitment has been in a State containing now more than two million inhabitants and possessing within its borders some twenty separate hospitals and asylums, public and private, for the treatment or maintenance of the insane. As our courts having authority to commit insane persons are more than seventy in number, they give an opportunity for varied interpretations of the law, according to the opinion of different judges; and they also bring the tribunal of commitment near to the home of almost every person in the small territorial area of Massachusetts. It might therefore have been predicted in advance that there would be many conflicting orders issued under the new laws, and that controversies and prolonged litigation would result therefrom. Precisely the contrary has happened. Either because the new law itself was wisely adapted to the existing condition of Massachusetts or because the supervision of its administration was left to a well-selected and competent Lunacy Commission (the State Board of Health, Lunacy, and Charity, consisting of nine members, six of whom were physicians), which was also established in 1879, there have been less litigation and fewer disputed cases of lunacy commitment than for many years preceding 1879. This is the more noticeable, because, along with the new system of commitment, went necessarily an extensive power of removing and transferring insane persons from one place of detention to another; and this power was exercised on a large scale, and increasingly from year to year, by the Lunacy Commission above named. These two departments of the Massachusetts commitment laws — those providing for the judicial commitment of insane persons found in the general community and those providing for administrative commitment by a State Board, in the manner of transfer of insane persons from one establishment to another — will here be considered together, and some remarks will be made on the observed results in both departments.

I. Judicial Commitments of the Insane.

By a recent law (passed in 1887), commitments by the court are now restricted to certain districts for certain hospitals, with the exception of the largest county of the State (Suffolk County), in which Boston is, which is allowed to send its insane alternately to four

or five hospitals easily accessible from Boston. This later legislation was intended to prevent the necessity of removing insane persons from one hospital to another, except for purposes of classification as between the recent and the chronic insane, the ordinary and the criminal insane, etc. The laws of Massachusetts have for more than twenty years (since 1866) provided for the separation, to some extent, of the chronic insane from those requiring curative treatment; and this feature of our laws is made more extensive from one decade to another. Thus, in 1866, the quiet and harmless chronic insane were provided for in a single asylum; in 1877, the chronic insane requiring more restraint were provided for in a second special asylum; and, in 1885, a third asylum for the chronic insane, chiefly of the criminal class, was established in a third locality; while the cities and towns of the State were allowed in 1882 to establish chronic asylums of their own, and have done so to a considerable extent. The judicial commitments, however, do not discriminate between recent and chronic cases, but send persons of either class to any of the hospitals or asylums in Massachusetts except those specially designated for the chronic insane. That is to say, of the twenty public and private establishments now existing in Massachusetts, the courts may send insane persons to sixteen, among which are five State hospitals, one municipal hospital (at Boston), one corporate asylum (at Somerville), and nine private asylums. Most of the latter are very small, and the whole nine do not receive in a year more than a hundred patients from the courts. The larger hospitals and asylums receive from the courts in a year fourteen hundred or fifteen hundred commitments, including perhaps one hundred persons in a year who are sent as inebriates and not as insane persons. The voluntary commitments during the whole seven years that the law has been in force have been but about three hundred and fifty, of which fifty or sixty have been re-admissions of the same persons. The emergency cases average less than fifty a year, and are mostly received at a single hospital in the city of Boston. Three-fourths of the voluntary commitments also are received at a single establishment, the McLean Asylum. These figures show that the great mass of commitments from the general community are made by the courts, under the strict requirements of the law of 1879; and it does not appear that these requirements have at all diminished the number of commitments in the State or made its people more unwilling to send their friends to hospitals for treatment. It was alleged nine years ago that this would be the result, but experience proves the contrary.

A marked result of the new system has been, however, the complete practical protection of the hospitals and asylums from the odium elsewhere brought upon them by the allegation that they were receiving and detaining sane persons, or persons who did not need hospital care. The judicial decree under which patients are now held settles the question in the public mind as to the propriety of their commitment; while the administration of the lunacy laws by the State authorities seems to satisfy the public that any errors committed by the courts or by the certifying physicians will be ultimately, if not speedily, corrected. Consequently, Massachusetts has long been free from the embarrassment and irritation occasioned by persistent attacks on the hospital authorities; and the superintendents and physicians are left at liberty to pursue the treatment which seems to them best in each individual case.

II. Administrative Commitment of the Insane.

By this is signified the removal, transfer, and interchange of patients from one establishment to another by the State Board, which acts as a Lunacy Commission, and is empowered to make discharges, removals, and transfers at its discretion, both within the State and, in cases of removal, to places outside the State. This power is a necessary correlative of the system of judicial commitment and of the multiplicity of establishments for the insane. For, if there are many establishments, and many courts committing persons thereto, it will necessarily follow that some of the persons thus committed will be improperly placed, and must be removed elsewhere. It will also happen that in time any hospital may become crowded, while some other establishment has plenty of room; and transfers for the mutual convenience of the hospitals will therefore need to be made. Again, the extending system of chronic asylums makes it needful that some authority shall decide upon and perform the transfer of patients from the receiving hospitals to the chronic asylums. This branch of the Massachusetts commitment law has not yet been so well regulated and systematized as the other, and complaints are frequently made concerning the removal of insane persons from one establishment to another, or to places outside the State. These complaints come sometimes from the public authorities in other States (for example, the New York State Board of Charities), sometimes from the hospitals or asylums to which patients are removed at inconvenient times, or with circumstances occasioning inconvenience,

and sometimes from the patients and their friends, who object, not always without reason, to such removals. It has therefore been suggested, and no doubt will sooner or later be enacted into law, that this administrative commitment of the insane shall be subjected to regulations which shall protect the insane persons, their friends, and the establishments themselves from injustice and inconvenience, as carefully as the laws for judicial commitment now provide in the court cases. The number of persons subject to what is here called "administrative commitment" varies from two hundred to five hundred in a year, but naturally increases as the whole number of insane persons in Massachusetts grows larger.

The latest form of administrative commitment, and one as yet peculiar to Massachusetts, is the placing out, in families, of insane persons who have been or may be committed to the public hospitals. The law authorizing this introduction of the Scotch system of boarding out the insane was passed three years ago; and the practice under it began in August, 1885. Since that time, one hundred and eighty different persons in various stages of insanity have been placed in families; and, of these, something more than one hundred and twenty now remain under the supervision of the State Board of Lunacy and Charity, which directs the administrative commitment of nearly all insane persons in Massachusetts. The result of this system has thus far been highly satisfactory, relieving the hospitals of a certain number of inmates, while giving the persons thus removed an easier means of returning to ordinary life in many cases, and in others (the great majority of all) a mode of existence which they greatly prefer to life in a great establishment. It has been found that the friends of such patients take more interest in them when placed in families than while living in the establishments. The greater number of the persons thus boarded are women, who are regarded as more desirable inmates of a family than are insane men.

The separation, under legal enactments, of the chronic insane from recent cases, has been made in Wisconsin as well as in Massachusetts; and in both States the public authorities are convinced that this separation is better for both classes and for the whole mass of the insane. In Wisconsin, in addition to the legal safeguards for the commitment of insane persons recommended in our report, there is a peculiar provision for a rehearing of the case. On the application of any citizen to the county judge of the county in which any insane person is confined or to the judge of the county in which any insane person resides, a rehearing of the case must be had exactly similar

in form to an original case, with a jury trial, if demanded. This method is more convenient than that by *habeas corpus* in cases of disputed insanity, and has been found particularly useful in restoring to civil rights that class of the insane who have been discharged from a State hospital as *not recovered*, but who afterward recover; and also that class who have gone from county asylums on leave of absence, and who have recovered.

A considerable number of the insane wander from one State to another, or are sent by local authorities, to get rid of their support. These cannot be transferred by legal process to the State in which they properly belong, and therefore accumulate in the public institutions of the States into which they have drifted. There is no interstate extradition law for the insane, and perhaps could not be without an amendment of the United States Constitution. But a series of State laws providing for transfers of such insane persons by mutual agreement, and for the determination of disputed cases ought to be enacted; and we believe that the National Conference of Charities is the proper body to ask for such legislation.

F. B. SANBORN.
A. O. WRIGHT.

BUFFALO, July 7, 1888.

The Conference voted to continue Dr. Smith's Committee, and authorize it to form sub-committees in the several States, for the purpose of carrying out the recommendations of the committee by obtaining appropriate legislation, as uniform as practicable.

SCHEDULES.

The following forms are submitted as appropriate to carry into practical operation the scheme of commitment recommended in the report of Dr. Smith: —

A

INFORMATION OF INSANITY.

To Esquire,
one of the Justices of the Peace of the Town of ,
in the County of , State of .

Sir, — Your informant respectfully represents that one
residing at
is insane and a fit subject for custody and treatment in a Hospital for the Insane, as he verily believes; and he therefore asks that the necessary steps be taken to investigate condition, as the law provides in such cases.

B

COMMISSION TO PHYSICIAN.

State of }
County. } Office of the

To , a legally qualified Physician and Examiner in Lunacy, of County, State of .

Information in due form of law having been laid before me, alleging that one
residing at
is insane, and is a fit subject for custody and treatment in a Hospital for the Insane, you are hereby appointed to visit or see said person, and make a personal examination touching the truth of such allegations, and touching actual condition.

Accepting this appointment, you will proceed at once to make such examination, and forthwith report thereon to me, at this office, as the law requires in such cases, for which purpose the necessary blanks accompany this Commission.

Witness my hand and official seal hereto attached, this day of 188 .

C

RETURN OF PHYSICIAN.

To

SIR,—Pursuant to your Commission to me of the date of 188 , I have this day seen

the person named in said Commission as insane, and have made a personal examination in case, as required.

As the result of such examination, I hereby certify that according to my judgment said person is insane, and a fit subject for custody and treatment in a Hospital for the Insane. I also certify that I have stated correctly the answers I have obtained from the best sources within my knowledge, and from my own observation, to the interrogatories furnished, which interrogatories and answers are hereunto appended.

Witness my hand this day 188 .

M.D.

(*a*) *Inquiries were made and answers obtained as follows* (give names of persons of whom inquiries were made):—

1. What is the patient's name and age? Married or single? If children, how many? Age of youngest child, if a mother?
2. (*a*) Where was the patient born? (*b*) Where was the patient's father born? (*c*) Where was the patient's mother born?
3. Where is his or her place of residence (legal settlement)?
4. What has been the patient's occupation? If a woman, husband's occupation?
5. Is this the first attack? If not, when did others occur, and what were their duration?
6. When were the first symptoms of *this* attack manifested, and in what way?
7. Does the disease appear to be increasing, decreasing, or stationary?
8. Is the disease variable, and are there rational intervals? If so, do they occur at regular periods?
9. On what subject or in what way is derangement now manifested? State fully.
10. Has the patient shown any disposition to injure others?
11. Has suicide ever been attempted? If so, in what way? Is the propensity *now* active?
12. Is there a disposition to filthy habits, destruction of clothing, breaking glass, etc.?
13. What relatives, including grand-parents and cousins, have been insane?
14. Did the patient manifest any peculiarities of temper, habits, disposition, or pursuits, before the accession of the disease,— any predominant passions, religious impressions, etc.?
15. Was the patient ever addicted to intemperance in any form, or to the habitual use of any narcotics?
16. Has the patient been subject to any bodily disease, epilepsy, suppressed eruption, discharges of sores, or ever had any injury of the head?

17. Has any restraint or confinement been employed? If so, of what kind and how long?

18. What is supposed to be the cause of the disease?

19. What treatment has been pursued for the relief of the patient? Mention particulars and the effects.

(*b*) *Facts learned on personal examination.* (Mention every appearance or condition of the person bearing on the question of existing insanity.)

(*c*) *Recommendations.* (Give the special reasons for recommending commitment.)

D

RETURN OF A JUSTICE OF THE PEACE TO THE JUDGE OF A COURT OF RECORD.

To the Hon. , Judge of the Court,
in the County of , State of .

SIR, — I herewith transmit to you two medical certificates of insanity, in the case of , in the Town of , in the County of , State of , made respectively by M.D., and M.D., Medical Examiners in Lunacy, qualified in accordance with the laws of this State, and acting under Commissions severally issued by me. I hereby certify to the correctness of these certificates and approve of their finding, which I have verified by a personal examination of said

Justice of the Peace.

18 .

E

ORDER OF COMMITMENT.

State of } Office of
County. }

To the Superintendent of the for the Insane,

On the receipt of the certificates of two duly qualified Examiners in Lunacy, transmitted by , Esquire, one of the Justices of the Peace of the Town of , in the County of , certifying to the insanity of

of the Town of , and approved by the said Justice, by whom said was personally visited and examined, I have seen and examined said respondent alleged to be insane, because it was not deemed necessary or advisable to do so, for the reason that

and said respondent has been duly notified of proceedings taken in h case, and of the time and place appointed for hearing, and had an opportunity to be heard thereon. The motion to take farther testimony or to have a jury summoned was denied for the following reasons: —

It appears to me, upon a full hearing and consideration, and upon evidence, statement, and certificates required by law, that said respondent is an insane person, and a proper subject for the treatment and custody of , a State lunatic hospital; and I so find. Therefore, it is ORDERED that *he* be committed to the , there to be detained until discharged according to law.

Justice of the .

F

WARRANT TO REMOVE TO HOSPITAL.

This warrant, with the custody of the said

is delivered to for execution.

Given under my hand, with my official seal attached, this day of 188 .

G

RECEIPT OF SUPERINTENDENT.

ASYLUM FOR THE INSANE,

188 .

I have this day received the above-named patient, with a duplicate of this warrant and the Physician's return in the case, at the hands of attended by .

Witness my hand, with the seal of this Hospital hereto affixed.

Superintendent.

BRAIN CARE.

BY A. B. RICHARDSON, M.D.,

SUPERINTENDENT ASYLUM FOR THE INSANE, ATHENS, OHIO.

Two conditions determine the power of resistance which a brain possesses at any particular period against the encroachment of disease. Speaking generally, two factors in the life of every individual decide the question whether his mental operations shall maintain proper cohesion and co-operate in orderly and normal form. I have chosen to speak of the organ rather than of a form of activity, the more forcibly to impress the fact that a healthy mind demands a sound brain, and a diseased brain cannot be the vehicle for sound intellectual action. Whatever be the connection between mind and matter, we know that the health of one is found only in the health of the other.

The first of the conditions referred to above is the organization of the brain itself, its structural arrangement and its stability, both actual and relative, when contrasted with that of the other physical organs. The second is the multitude of circumstances which daily and hourly, from the moment when the life of the organism is instituted, without a moment's cessation, pour upon it a stream of impressions in never-ending influence. The first is the gift of progenitors; and, when the *ego* in the course of its development reaches the period when conscious identity awakens, it must accept the material it finds. The tyranny of organization cannot be avoided. The second has to do with the individual himself, and the power of discrimination and selection which determines the responsibility of the organization is a power whose influence has not been fixed to the satisfaction of all. Pathways of opinion converge from all points of the semicircle, from the metaphysical view of absolute independence of mind over matter and a self-determining power that is without bounds to the concession of the complete dominance of the environment.

With these varying opinions, however, we will have no contention here. Our task is to present to you, whose labors have through varied channels a comprehensive unity of purpose represented by one phrase,— the salvation of humanity,— the question of the possibilities and the necessities of proper brain protection and brain care. All minds have in varying degree the power of analysis, discrimina-

tion, and selection. Memory and the ability to deduce independent conclusions from previous impressions give to each individual the semblance at least of independence in action; and, whether this independence be absolute or relative, it certainly is sufficient to influence the course of the organism. Whenever the course of any organization is changed or its structure in any manner modified, the influence of the modification does not stop with the individual. Every form of functional activity in the brain leaves upon the physical organ the imprint of its course,—an imprint more or less distinct and enduring as the intensity of the impression determines or the receptivity of the organ permits. But the power which organizations possess of reproducing their like carries with it the power of reproducing and fixing individual variations and acquired peculiarities of structure and consequent functional power. Not only the general condition of each parent and his inherited traits impress the offspring, but the particular condition of each at the time the initial impression is transmitted and all their acquired changes of structure have a tendency to shape the structure of the resulting organization.

"The evil men do lives after them." Our deeds cannot die with us. Every activity, be it thought, word, or deed, goes on in never-ending and ever-multiplying power. This, then, is the first consideration. Every individual should be taught the part which his daily actions play in determining his parental responsibilities. Compared with any other feature of his life or any other obligation, they are infinite in importance. So far as he himself is concerned, the abuses which he heaps upon his organization and upon society through it die with him; but, as the progenitor of his race, the parent of his kind, the evil never dies. Most defective organisms must of necessity communicate to their offspring their own weaknesses. There is, however, a fact connected with this which must not be overlooked. In addition to the absolute condition of each parent, particular combinations of traits in the two will often result in modifying those of each; and, in this manner, by careful combination of special traits, undesirable peculiarities may be removed or modified, and features more desirable encouraged and made more prominent. The limits of this modification, however, are not very wide; and defects in structure can be removed by this method only when they are not well pronounced. In the efforts which we put forth to elevate the standard of functional power in the brain and to add to its stability and power of resistance, we must have in mind two purposes: the first, to make such combinations in parents as will add to the power

of favorable peculiarities and curtail the influence of those less desirable, to impress upon each individual his responsibilities, as a parent, for the care of his own powers; the second, to prevent the production of offspring by parentages whose defective organizations must inevitably establish the same defect in the child. It is a serious problem whether or not the charitable spirit and sustaining capacity of the social world will keep pace with the requirements of the defective classes, and the restriction of their numbers and the diminution of the burdens from their care becomes a problem which demands our earnest attention. That the solution is difficult should not deter us from giving our consideration to it. To investigate methods, suggest channels, and grasp opportunities is our duty.

But, after all, what can be done? We cannot control man as we do domestic animals. We cannot hope to so regulate the details of our social organization as to secure always the survival of the fittest, and prevent the contaminating influence of defective types. Yet we can do something. We are not altogether helpless. Our great weapon is education,— education not in any restricted sense, but the universal storing of every brain, in all its apartments, with all the material of the most carefully selected and purest kinds which it has capacity to receive and use.

Three practical methods may be suggested: the first is the instruction of the parental public through teachers, the press, and the opportunities afforded by personal contact; the second is the influence that can be brought to bear through a properly instructed medical profession, and by spiritual advisers who have been educated into that broad view of human interests which is beyond and above the interests of any creed; the third is a judicious use of the power of the law. To find out the methods of each of these and to suggest the possibilities are not within the scope of this paper. The wish is only to so impress each one with the subject that it will be always before us, and opportunities as they present themselves be properly utilized. In what innumerable ways cannot the influence of heredity be illustrated? Who of us has not had, time and again, the favorable moment when, as friend, teacher, medical attendant, or spiritual adviser, a word from us would have fallen upon receptive soil, and borne fruit hence a thousand years. Every parent should be carefully instructed in the peculiarities and tendencies of the laws of inheritance. He should be taught to consider the special traits of his offspring, and how best to encourage those desirable from the point of view of brain stability, and how to diminish the strength and influ-

ence of those unfavorable to such stability. Every member of society should know what combinations of individual characteristics conduce most to the elevation and strengthening of the brain organization of offspring. Teachers, physicians, ministers, philanthropists, — every one who has had his attention drawn to the elevation of his race will find many channels open in his special field of work through which his influence can flow with educating and ennobling power. But this is only one portion of our work. There is another field of labor, the proper cultivation of which is not less important than this. Every attack of disease leaves an organ more or less impaired in functional power, and in no class of diseases is this so pre-eminently true as in diseases of the brain. Every attack of insanity strongly predisposes the patient to another attack, and not only this, but in the interim transmits to the offspring this intensified predisposition. To ward off every preventable attack becomes therefore important, not only for the suffering saved the patient and the expense of which society is relieved, but because, also, such attack will continue its damaging influence in generations yet unborn, and multiply for future generations the miseries and sorrow of the first attack. It is a glorious thought to know that by our labors we are relieving the distress of helpless unfortunates, and throwing around our weaker brothers the protection of a higher intelligence and greater professional skill; but he who can point to an occasion where by his influence a brain was prevented from falling into disorder, where distress was averted instead of relieved, should be given a seat in a higher paradise. This is not a work of the imagination. The material abounds on every hand. In whatever situation our lot is cast, we can add our influence in word or deed to shield some weaker vessel from the hand of the despoiler. The difficulty is that we are not alive to our opportunities. What teacher so studies the effect upon her pupils of school and home treatment as to give proper advice to parent or pupil, and what teacher ever thinks it a duty to give such advice? What physician gives such attention to the children of his patrons, or to his patrons themselves, as will enable him to ward off impending dangers? What parent is properly impressed with the necessity of studying his children's mental and physical organizations, and the adaptation to each of the most appropriate conditions and circumstances of his life? What individual gives such intelligent attention to his own weak points as to place the proper guards at them?

The condition of brain physiology and pathology is not yet such as

to admit of exact scientific terms, but it will probably be readily understood that the term "unstable brain organization" describes a condition that lies at the root of nearly all cases of brain disease accompanied by mental disturbance. Through the general dissemination of the principles of physiology and the connection of function with organ, as seen in the brain, and through the education of the medical profession in particular to see the importance of detecting this unstable condition of brain, and of pointing out to parents and teachers its presence, must the foundation be laid for mental hygiene. Once detected and known, how shall the development of active disease be averted? As a preliminary corollary based on the anatomical arrangement of the brain and its appendages, we can at once establish the fact that, to have a brain perfect in function, every other organ of the body must be sound. The direct anatomical connection of the brain with every other organ and every portion of the body renders it inevitable that disease in any part must affect the correlation of anatomical elements, and consequently their function in the brain. Perfect health, therefore, in every portion of the body is the end to be aimed at in the protection of any individual whose original organization prognosticates the danger of mental disturbance.

Another fact too frequently overlooked is that the epochal periods of life have a great significance to an individual cast in such a mould. The period of pubescent change in particular is one through which there must be careful guidance and protection. Weakened will and uncontrolled enthusiasm may at this age be productive of incalculable injury. Many an unthinking or uninstructed parent has added fuel to the incipient spark of brain disturbance by encouraging in his offspring the enthusiasm which was itself an indication of imperfect mental equilibrium, or by permitting tendencies to become fixed habit which increased the strain upon the already comparatively weaker elements in the brain. All the changes and functional activity necessarily connected with pubescent and adolescent development should be kept within bounds, and by judicious education and protection guided toward a fixed status that will establish a firm basis for the future. The general education of such a youth demands a careful consideration. There is no surer protection from brain disorder than a systematic and well-consideral *general* training of the individual. A uniform education which embraces the general principles of knowledge and a considerable variety in practical application is a means of great security from mental disturbance. While there should be fixed aim when the child becomes old enough to begin to cast his

future horoscope, exclusive or narrow lines of training are dangerous. This fact receives a new importance since the establishment of the fact of localization of brain functions on such a sure anatomical basis. Connected with the functional activity of any organ,— the brain as well as any other,— there is a physiological hyperæmia, which is a necessary adjunct to the increased activity.

The absolute independence of the ultimate or terminal blood-vessel in the brain and the great local variation that occurs in different portions in the amount of the blood supply are also well-established physiological facts. Repeated local congestion, even when physiological in origin, if too prolonged and too frequent, tends to disorganize the general brain circulation, and consequently affects its functional capacity unfavorably. The blood-vessels themselves become impaired; and, in the course of time, insomnia, brain exhaustion, or mental disturbance follows. Any one limited line of study, to the exclusion of all general training, or the concentration of the attention wholly in one direction, the riding of a hobby, is fraught with danger to any person with acquired or inherited instability in brain structure, or during the developmental periods of life. Moderation in all things is a safe motto for all of us to adopt. Our work should be so arranged as to bring into activity the different portions of the brain, that one may not be developed at the expense of the others or unduly strained, and its functional power thereby impaired.

This practice of moderation should be made coextensive with our entire range of functional activity. Excess of every kind should be shunned. This should not be limited to the purely physical excesses, but should include the disproportionate activity of any set of functions of the brain, or of any other organ of the body. This is not meant to be simply high-sounding and unmeaning talk, but is intensely practical in all its applications. This body, gathered here from all parts of this great country, drawn by one common purpose, whose sympathies are as deep as the depths of human suffering, whose activities are given to the protection of the weak, the reformation of the erring, the treatment of the sick, and the advancement of the world, should not stop at the threshold of the work. To blot out defect and to ward off disease should be the final goal of our ambition. "The eternal spirit of the chainless mind" should be given a perfect and spotless machine through which its work may run, untrammelled by the friction of ill-adjusted parts. The perfect adaptation of the organ to the work demanded of it and the evolution of its highest functional power should be the end for which we strive.

MORAL AND CRIMINAL RESPONSIBILITY.

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Psychology, or the science of mind, is so intimately associated with all questions of moral responsibility that any attempt to discuss them independently of each other must prove abortive. Few will have the hardihood to deny that immense strides have lately been made toward the unravelment of many of the mysteries of mind. The most important of these disclosures — the one that is most encouraging to further investigation — is that mind must be studied along with body; that it is the idlest of tasks to attempt any exhaustive study of mind apart from corporeal organization. The old idea that mind is a mysterious entity, independent in its origin and characteristics of the bodily organism, has been, in countless ways, utterly discredited. Whatever opinions we may entertain of mind in its entirety, however fundamentally its phenomena may seem to be secerned from all principles of physical action and being, we are compelled, in every satisfactory study of it, to regard it as a phenomenon of the nervous organism. For this reason, the profoundest interest must continue to attach to comparative anatomy and physiology. It follows, too, that we have in the various stages of nervous advance corresponding stages of mind in its development from the simplest sensation to all those complex intellectual and emotional phenomena which are encountered in the higher animals and in man. Not that alone in the nervous centres and fibres which functionate intelligence do we find the key to intellectual advance. The late student of psychology knows that intelligence is not a mere matter of nervous susceptibility to impressions. The muscular, together with the osseous and other solid structures, play important parts in intellectual development. One of the most interesting points in psychological science, and one that is, perhaps, beyond all others useful in inculcating the true nature of mind, is the high place which is assigned the muscles in the gradual development of the intellect. The point needs to be specially emphasized, in all popular discussions of mental phenomena, that complexity and definiteness of movement are inextricably conjoined as essential factors with that multiplication and definiteness of sensations and perceptions which distinguish the advanced intellect. A proper insistence upon this point will avail to

show, as nothing else can, that mental phenomena are not mere adjuncts of the brain and nerves, but that the whole organism is needful to their evocation. Such insistence, too, will further indicate that mind, instead of being that lordly entity which so many have described, imposed in some mysterious manner on the brain to control all the operations of the bodily organism, is more properly regarded as a creature of that oraganism, and dependent even upon the gross mechanical details of that organism for the materials of its constitution. As mankind think of their life or health, so they should learn to think of their mind,— as a potency conditioned upon the general well-being of the body. To say that one's digestion is disordered, or his intellect impaired, is meant in either case that a special function is impeded by some derangement of the organism.

Nor should there be the least hesitation in affirming that there are as many varieties of mind as there are varieties of organism; and that there has been in the past, reckoning by ages, and in the present by generations, a genesis of mind, just as there has been and is now a genesis of organisms. With the theological questions of the differences between the human and lower animal mind, as to immortality, etc., science, as at present informed, has nothing to do. So far as our methods of scientific research extend, there is no difference except in degree. The human organism is just as subject as that of the lower animal to all the laws of development from a formless protoplasm through various stages of advance to the perfect individual, and its intellectual advance as rigidly conditioned upon the organic advance. In every view, the old idea of mind, as a separate and superior entity thrust upon the organism to control its operations, is discredited. The fallacy of the old metaphysical idea of mind, as separate from the body, is evident from the lately established facts with reference to memory. That peculiar power of recalling the past, which we call memory, is not, so to speak, a unit, but is multiple. It has only lately been shown by actual experiment that our memories, like our sensations, have their centres in different regions of the brain. There is, for example, a separate memory of words, things, sounds, or colors, each having its special centre in the brain, independent of the others, any one of which may be lost while the others remain. The consonance of these disclosures with general observation and experience must be evident to all. How many persons there are whose memory for one class of facts is good, while for others it is either indifferent or entirely wanting! One man never forgets a face, but cannot remember a name. Another is habitually

at fault with faces, but never forgets a name. Were mind a severe unit, such facts would be inexplicable; but to modern psychology the explanation is easily found in the comparative vigor and impressibility of the nerve centres associated more especially with sight and sound.

Correct views of the nature of mind can be, in my opinion, inculcated in no way more forcibly than by reference to the principles of heredity. The art of breeding in this century has engaged talents of a high order, and pecuniary means almost unlimited. And the closely observed facts of this most interesting art prove that not general characteristics only, but very minute details of organization, are transmitted to offspring; and not physical peculiarities only, but intellectual and moral. Countless searching investigations prove that all these principles of heredity are just as true with human beings as with the lower animals. I could fill pages, if time permitted, with interesting illustrations of this truth.

We have in these facts some very pregnant truths with reference to moral responsibility. Every physician knows that there is such a close connection between crime and insanity that the first query on hearing of any astounding crime is, Was the perpetrator a person of sound mind? Now insanity, in the great majority of cases, is a result of inheritance. Not that the individual is born insane, but is endowed with a peculiar character of constitution, in which the disease of insanity finds a nidus eminently fitted for its development. In other words, there is what is termed the insane temperament, in which there are, though hidden to ordinary examination, imperfect or badly balanced nervous organizations. One very frequent manifestation of such a diathesis is an abnormal state of the feelings, or emotions. There are numbers of persons who appear to be rational so far as the reflective faculties of the mind are concerned, but whose emotional states are habitually abnormal. They feel too little or too much, or their feelings are of the wrong kind. Perversion of feeling is often the earliest precursor of insanity, and for the simple reason that mental disease is a dissolution that proceeds in a manner directly opposite to evolution. Well proportioned and adjusted emotions, being the highest product of evolution in mind, are the first to succumb to the stress of incipent disease or dissolution. It is a fact with which all are familiar that conduct is not, as a rule, determined directly by ratiocinations, but by the associated emotions. How important, therefore, to pay the strictest regard to our diet and other sanitary precautions that are well known to qualify the involuntary impulses

of the organization, and through the feelings and emotions to lead up to the highest moral and intellectual achievement! Many persons have declined from noble courses of conduct through some taint or vice of the blood, so to speak, causing the quantity or quality of their feelings to undergo an abatement, against which the will is as powerless as a steam indicator against a leak in the boiler. In truth, it is characteristic of the will-power that it does not so much inaugurate or impel to special actions or courses of conduct as it directs and tempers the actions induced by involuntary impulses. In this directive function, its power to inhibit comes from its capacity to incite other actions by turning, as it were, the roused organic forces into other channels or upon other nervous centres. So we see that the ability and disposition to act do not attach to the will, but to the involuntary powers; and these, in turn, are determined by the organic register of the race and individual experience.

From every point of view, the idea is intensified of the direct dependence of character and conduct upon organic details. Where the nervous structure is imperfect, as a whole or in any of the parts, there is a necessary departure from the normal mental and moral endowments; for these latter are the castings of which the former are the mould. And this is true not only of great deficiencies of organic structure that are obvious to the most casual observation, but of those minutest details which the microscope is sometimes competent, sometimes incompetent, to disclose. The modern psychologist finds no difficulty in the affirmation, of late habitually made, that not only are organic peculiarities hereditary, but also the mental and moral. Anger, fear, envy, jealousy, libertinage, gluttony, drunkenness, and criminality, in any or all of its features, are transmitted to offspring, especially if both parents alike possess them.

Although such teachings have been before the public for years, so inveterate are the prejudices and notions with reference to everything that concerns morals that they do not exercise their proper influence on the convictions of even intelligent men. We never think of casting reproach for any species of incapacity that results from physical abnormality. We see clearly that it is a misfortune, and not a fault, that many persons are partially or wholly lacking in the perceptions that come through one or several senses, or, as not unfrequently happens, are destitute of any power to appreciate music or to distinguish one color from another. But we have yet to ingrain into the public mind that there are corresponding multiplied deficiencies of moral endowment.

At a time by no means remote in the past, insanity was regarded as a demoniacal possession. But the sun of modern science had hardly begun to shine before such an idea was remanded to the limbo of the absurd. But the devils, driven from man's intellect, took refuge in his moral powers. But all the signs of the times indicate that diabolic influences are no more needful to explain the eccentricities and perversities of man's moral powers than his intellectual and perceptive. How forcibly are these truths emphasized by such facts as those which Dr. Drysdale has traced in his history of that most remarkable family known as the "Jukes," extending through seven generations, and including a tabulated report of seven hundred and nine individuals, every one of whom was either idiot, murderer, prostitute, thief, or robber! To suppose that every member of so large a family chose, of a wicked will, to be vicious rather than virtuous is to suppose what is exceedingly improbable. How much more rational to suppose that their vicious courses of conduct were the natural results of their depraved organizations,— of the passing on from parents to children, along with their physical, their intellectual and moral proclivities!

It is not to be understood here that the whole result is due to organization and no part of it to association and training. These latter must always be credited with decided influences on character. But we must remember how almost inevitable it is that the training of the children of vicious parents should be bad. Apart from their introduction to evil courses through the direct instrumentality of parents there are laws of attraction and repulsion in the social, moral world by which individuals are constrained to group themselves, according to their affinities with the good or the bad.

But, although, under favorable conditions, education or training may exercise decided influences in the determination of conduct, the most reliable, the most persistent traits of character are the inherited. And this for many obvious reasons, one of which is that the fixity of type, or the faithful reproduction of ancestral traits, is Nature's only method of fortifying her long and laborious advance from low to high. The laws of life, too, are built upon enjoyment. That which conduces to enjoyment contributes to bodily vigor in all the animal tribes, high or low. Even in man, as we now see him, the same principle of well-being holds, though amid the complexity and deep soundings of his powers the problem of greatest happiness is very often difficult and extremely intricate. But, whether facile or hard of determination, happiness is the pole-star of all animal life as we

know it. In the struggle for existence, the competition is so sharp that, for the multitude, preference will always be given to functions which can be performed with least labor, to say nothing of the fact that the intellect, the tastes, the desires, may, in one view, be regarded as forces; and all forces, in the very nature of things, must expend themselves on lines of least resistance. And this native or inherited adaptedness of the organism for exercising special kinds of activities with facility is intensified by that principle of the organism which integrates into its substance the spirit of every performed act. With each act there is a decomposition of nerve matter, followed by quick repair. But this quick repair is not an exact reproduction of the former tissue, but is that tissue *plus* a qualification imparted by the act. Nor ought it to be forgotten that what is true of the repair of nerve-tissue is true of other tissues. Every recomposition of tissue embraces a qualification of it induced by the act that caused its dissolution. This view makes it easy to understand how deeply all vicious strains of character are intrenched in the laws of life and mind. But it also holds aloft a bright beacon for our encouragement in the fact that the qualification of tissue and disposition, due to improved courses of conduct, is handed on down by heredity to the next generation, to be still further improved. And, when we remember how potential is education in qualifying bad traits of character and intensifying good ones, one will readily see that, on hereditary transmission of newly acquired traits, we have a right to build the most enthusiastic expectations of human advance. By education, of course, is meant a theoretical and practical knowledge of Nature, her laws, and man's relations to them, and of the principles of moral and social science, together with such convictions of the beauty and excellence of virtue as will habitually lead up to just and noble courses of conduct.

The dependence of character on organism is further enforced by attention to the multiplied phenomena of human life that have their origin in climate. The subject is so vast, the forces so intermingled with other recognized factors of environment in evolution, that the briefest glance must suffice. Dr. John W. Draper has written a treatise upon this subject that fairly bristles with interesting facts. Amid a multitude of other considerations, the influence of climate is evident from a truth now almost universally conceded, that we have in the European and African races the same primitive race, subjected for ages to very different climates. Although we cannot repeat evolutional race marvels any more than we can repeat any other marvel

of evolution, for lack of the almost infinite periods of time and infinite variations of surroundings which were prime factors of all evolutional results, we can plainly see some of the smaller effects of climate in the difference between the inhabitants of Southern and Northern Europe and in the changes wrought in Europeans by transportation to hot countries,— changes that would unquestionably be much more pronounced but for the intercourse maintained with the mother country. There are, indeed, a number of very obvious causes of the change referable to climate. In hot countries, the function of the skin is so augmented as to induce a sort of revolution of the whole internal economy by its supplantation of the office of the various other excretory organs. In cold or mild climates, too, labor is a luxury, the chief joy of life; while in hot countries it is an excruciating task. It is easy to see how the listlessness and idleness begotten of the heat, by dwarfing the muscles and the cerebral ganglia presiding over them, should scrimp the perceptions, the ratiocinations, the nobler emotions, the volitions, and thus give to the inhabitants characters essentially different and inferior to those of colder regions.

Nothing could be more evident to the most casual observation than that animals are as broadly distinguished from each other by their intellectual and moral as by their organic traits, and that every possession of a like organism is endowed with like intellectual traits. These facts, while of the utmost significance, are in a great measure disregarded, owing to the prejudices of forestalled conclusions with reference to the independent subsistence of mind or instinct or both. Yet there could hardly be a more forcible illustration of the dependence of character on organism. Even for the slight differences of intellectual and moral endowment in the same variety or family, we have an easy and satisfactory explanation in the necessary differences of the details of their organization. Of any number of dogs or horses, each will manifest traits of disposition peculiar to it alone. Of two dogs by the same parents, at the same birth, one may be amiable and docile and the other combative and intractable. In the case of these and other animals, every one is ready to refer the differences of behavior to the right cause; namely, to the differences of their minute organisms. But, when in a human family two children are similarly distinguished, the one is called a good and the other a wicked child. Yet nothing is more certain than that the docility and perverseness in the case of the children are as much the outcrops of the special organization as in the case of the lower animals. Even

the evanescent change of constitution following the ingestion of alcohol or other narcotics is fruitful of just such results as flow from confirmed bents of character. Now, the narcotic could hardly be thought to qualify the intellectual and emotional processes, except through the cerebral organization; and the fact that the thinking and emotional forces wax and wane with organic vigor shows that they are in some way reflections or derivations of that organism. And how further manifest does this become, when is remembered that moral pain, remorse, or sorrow, like physical pain, is augmented or lessened by the augmentation or diminution of blood! There is, too, a world of significance in those radical changes of character which so often supervene on injuries to the head or on puberty and the change of life in women. Within my own knowledge, a man of highest intelligence, irreproachable character, and the kindliest feelings was converted, by a fall upon his head, fracturing his skull, into a very demon. He became deceitful, cruel, and vicious in the extreme, and had to be committed for safe keeping to a hospital for the insane. He remained in this condition until relieved by operation of the pressure upon his brain, after which he almost instantaneously lost his immoral traits, and resumed his former unexceptionable character. Could anything prove more plainly the dependency of mind and moral qualities upon the integrity of brain structure?

The study of mind by metaphysical methods has heretofore, through the thousands of years that it has been attempted, proved utterly barren of all practical results. Any attempt, in fact, to unravel the complex phenomena of the mental processes, without the bright light which modern science, and especially the Darwinian theory of development, throws upon it, would be as fruitless of results as the study of physiology without a knowledge of comparative anatomy. Modern scientific methods have accomplished the miracle, so to speak, of unifying all the phenomena and forces of the universe by demonstration of the one great truth,— the presence and constancy of nature's laws. Now, the most obvious corollary of the indefectibility of law is the rigid determination of every consequent by its antecedents, or every effect by antecedent causes. If there were exceptions to this rule anywhere in Nature, she would be capricious, and anything like a progressive science would be altogether unattainable. Mind, as one of the phenomena and forces of the universe, must be conditioned in its origin and all its stages by this universal principle of the reign of law,— effect and cause. To say that in the mind of man are encountered exceptions to this universal

law of cause and effect is to resort to the antiquated device of regarding inscrutable phenomena as without the pale of law instead of being determined by laws not fully understood. There cannot be predicated a reign of law in Nature, if her most interesting phenomena and forces — those of mind — be not subject to it.

The foregoing principles of mind, in their practical bearing upon moral and criminal responsibility, open up one of the most absorbing questions of the day. Penal reform, or the proper treatment of criminals, as every one knows, is already engaging the time and talents of the statesman and philanthropist. If what we have said be true, it must be apparent that lawlessness and crime are not, as we have been commonly taught to believe, the results of wilful perverseness, but are the inevitable outcrops of organizations, corporeal and mental, not yet brought into harmonious relations with the principles of civilized society. To the question, "Why is one man a criminal?" "I answer," says Dr. W. G. Stevenson, in his late learned essay on Criminality, "for the same reason that another is a moralist or an honest, law-abiding citizen. Criminals are such either because they inherit a brain structure potentially incapable of generating moral qualities or, through the influence of unfavorable environment, the development of mind does not evolve sufficient moral strength to guide and control the lower propensities of the man's nature."

It is fashionable in certain quarters to speak of this as a *diseased* condition; and, accordingly, we have all sorts of high-sounding names, such as kleptomania, pyromania, erotomania, etc., indicating the peculiar type of criminal or immoral conduct. Even so great an authority as the learned Despine, whose investigations of crime and criminals have been both profound and extensive, speaking of this class of persons, says: "There must be something abnormal in the disposition of criminals, when they yield with the utmost facility to desires which would excite the strongest repugnance and horror in a truly moral man. Does not this abnormal state reveal itself in the clearest manner when, contrary to what poets and moralists have represented, we see the wretch who has committed crime exhibiting no symptoms of remorse, but rather a disposition to repeat the same criminal act?" With the highest respect for this learned authority and for others who would charitably cover with the mantle of disease these extraordinary manifestations of immoral and criminal conduct, we do not find it necessary to resort to this theory of disease to explain these departures from the standard of moral rectitude which society has established for its protection. Deficient or undeveloped

nerve centres do not constitute disease of the brain or insanity any more than a departure from some arbitrary standard of physical strength constitutes disease of the muscles. Men vary in mental and moral qualities as they do in physical aptitudes, according to their constitutions.

Mr. Brockway, of the Elmira Reformatory, in a paper before the International Penitentiary Congress, says: "The species of crime to which a person is addicted depends upon the circumstances which surround him or upon inherited tendencies, or both; but whether a man will commit a crime at all depends, in a great degree, upon his constitutional characteristics." He argues the existence of moral imbecility, incoherent mental development, and feebleness of will-power, and affirms that "this undeveloped state, this paralysis, as it were, of the moral faculties, though no doubt largely due to the want of proper education, is more often inherited from progenitors." "Glancing at mankind as a whole, what," asks Despine, "do we see? Anomalies, monstrosities. In a physical point of view, by the side of men well formed, of robust health, of beautiful and noble forms, we find beings sickly, weak, ill-shaped, puny. Viewing men intellectually, what do we see? The same differences. By the side of men of genius, who create sciences, who produce the marvels of imagination which in literature and the arts excite our enthusiasm, we find vulgar intelligences, insensible to the creations of genius and the splendors of nature, incapable of lifting themselves above the direction of their business and the material wants of life. Descending in the scale, we meet, at last, with the weak-minded, the imbecile, the idiot. These natural imperfections, these anomalies, these infirmities, these monstrosities, which we see in the physical and intellectual world, exist also in the moral,— as marked, as numerous, and as varied. Just because the man is in health, because he has command of his ideas, because he reasons, because he is intellectually intelligent, it has been thought he must be also morally intelligent."

Quoting once more from the very highest authority, we are told by Dr. Maudsley, in his "Body and Mind," that, "at the end of all the most subtile and elaborate disquisitions concerning moral freedom and responsibility, the stern fact remains that the inheritance of a man's descent weighs on him through life as a good or bad fate. How can he escape from his ancestors? Stored up mysteriously in the nature which they transmit to him, he inherits not only the organized results of the acquisitions and evolution of generations of men, but he inherits also certain individual peculiarities or proclivities, which *deter-*

mine irresistibly the general aim of his career. While he fancies that he is steering himself and determining his course at will, *his character is his destiny.* The laws of hereditary transmission are charged with the destinies of mankind." Again he says, "There is a destiny made for man by his ancestors; and no one can elude, *were he able to attempt it, the tyranny of his organization.*"

The conclusion, in fact, in whatever light you view it, is irresistible that all the actions of man, physical, intellectual, and moral, are the inevitable consequences of preceding circumstances and conditions which absolutely control and dominate him. I have given so many proofs of this in the course of this essay that it would be useless in conclusion to do more than redirect attention to the very current fallacy respecting the so-called freedom of the will. Mr. Herbert Spencer, with the depth and lucidity which characterize all of his philosophical utterances, thus clears up the difficulty with reference to this important point: "That every one is at liberty to do what he desires to do (supposing there are no external hindrances), all admit. But that every one is at liberty to desire or not to desire, which is the real proposition in the dogma of free will, is negatived by a variety of considerations." The error with regard to the will very exactly resembles that which was long prevalent with reference to the lower organisms,— that they were spontaneous productions of nature, and not the outgrowth of previous organisms. Now, as scientific advance emphasizes the conclusion that all present life is a product of previous life, and is rigidly conditioned upon its character, so all intellectual manifestations are as rigidly conditioned upon antecedent states. In other words, that the principle of development, or orderly growth, holds with reference to mental as to corporeal powers. The will, as one of the constituents of mind, either conforms to this law of orderly growth, or development, or it must be absolutely free from all the bias of present circumstances or previous experiences, than which nothing could be more absurd. The truth is, every mental act, like every corporeal, is determined by two factors, the external circumstances and all the previous exercises of mental acts registered in the organism. The will must be either conditioned or unconditioned by previous acts. If it is thus conditioned, it is not free in the usual sense attached to the expression. If it is not thus conditioned, then its acts are utterly arbitrary and haphazard, and anything like a science of mind is the vaguest of idle dreams. "Let the mind be free, in the full metaphysical sense of the word," says Dr. Maudsley, "and it would be impossible to run an express train from London to

York, or to cross the Atlantic in a steamboat, with the least assurance of safety. Did not men in some measure foresee the acts of their fellows from a knowledge of the operations and motives in their minds, they would have to await them in helpless uncertainty, as they await the decrees of the will of God."

Interesting and instructive as the foregoing array of facts and principles is to the student of psychological science, they have a much wider and higher significance to the jurist, the philanthropist, and the statesman. As a groundwork of penal reform and of complete change in our present system of criminal jurisprudence, they are especially worthy of consideration. In their application to our present methods of criminal procedure, it is plain that many great and radical changes are called for. In the first place, our courts must get rid of the current ideas of responsibility growing out of the old metaphysical conception of mind as an entity separate and distinct from the organism, and yet governing and controlling arbitrarily its movements and volitions. It must divest itself of the dogma of free agency, as taught by the metaphysical school of philosophers, and recognize the fact that crime is the culmination of certain impulses which the criminal is powerless at the time to resist.

It will not do to insist, as the law now does, that the criminal had the power to choose between right and wrong, and to do the one or avoid the other. While it may not be denied that he had a perfect knowledge of right and wrong, and was fully aware of the consequences of his act, yet it will not do to insist that he had, at the time of its committal, any power to have acted differently. While it is true, in a restricted sense, that knowledge is power, it is no less true that it is powerless to restrain the impulses that dominate the organism and control the individual. The man's acts must be regarded in every instance as the inevitable outcome of his organization; that is to say, of certain varying states or conditions of the nervous centres which preside over the actions of the individual and control his movements and volitions.

And this rule should apply invariably to all classes of criminals, irrespective of their various degrees of mental and moral capacity or the character and circumstances of the crime committed. Maudsley, in his admirable treatise on "Body and Will," makes three classes of criminals, the first of which, the hereditary or habitual criminal, he describes "as the victims of a bad organization, who are urged into crime by instincts whose natural restraints are wanting, whatever their circumstances in life, and are not to be reformed by instruction

or by example or by correction." These he designates "nature-made criminals." Another class, "comprising those who not being positively criminally disposed by nature, but who yet fall into crime in consequence of a gradually increased or suddenly inflicted pressure of adverse circumstance," he calls "circumstance-made criminals." And between these two classes, which occupy the two extremes of the scale, he designates still another, "comprising those who, having some degree of criminal disposition, would have been saved from crime had they enjoyed the advantage of a good training and of favorable environments, instead of growing up without education and amid criminal surroundings." But, besides these well-recognized classes of Dr. Maudsley, there is still another class, known as "insane criminals," whose lawless proclivities are the result of a change of character due to disease of the brain.

But what we wish to insist upon more especially is that, in each and all of these classes, the moral value of the criminal act is precisely the same, or, still more definitely, that it has no moral value, the lawlessness in every case growing out of the inability on the part of the individual to conform to the requirements of the law. In other words, to whatever source the criminal act may be immediately traced, whether to bad heredity, evil associations, pressure of adverse circumstances, insanity, idiocy, or diseased brain action arising from alcohol or other toxic agent, its moral aspect is invariably the same, and is in every case the result of an inability to resist certain influences urging the offender in a prohibited direction.

The insane man whose powers have been dethroned by disease and the idiot whose brain, in consequence of defective organization, is unable to supply the motive for self-control, the practice of the courts has always been to acquit of all crime; but, in the other classes described by Dr. Maudsley, the wrong-doer is held by law to a strict accountability for his criminal acts. He is not only restrained by imprisonment from repeating them, but in many cases subjected to corporal punishment both cruel and resentful. Whatever may be the theory of the law respecting the vengeful character of punishment, our daily observations teach us that it is often tolerated by the courts, and as often practised by officials in their dealings with the criminal classes. "Pity it is," says Dr. Maudsley, "that no better use is made of beings so mal-organized as to be utterly incapable of moral sensibility, and therefore of repentance and reform, than to punish them with sufferings which do them no good, and after that to turn them loose again upon society, in which they can make no

living room for themselves except by crime." Revenge, it is clear from the foregoing exposition of the genesis and operation of mind, should have no place in prison discipline. It is unscientific, to say the least of it; and what is true in science cannot be false in law, in morals, or in religion.

But the point we wish here more especially to enforce is that all violators of law and order, without respect to their mental or moral capacity or to the class of criminals to which they belong, should be held alike to a strict legal accountability for the lawless acts they may commit. To illustrate this position, take the case of the habitual law-breaker. Enough has been said to show that, for a variety of causes, he has become incapable of discharging the duties of good citizenship. Whatever his original characteristics, his nature has become so depraved that it is as utterly impossible for him to change his bad methods of living as for the Ethiopian to change his skin; and the same may be said of the confirmed inebriate. Whether the habit for drink has been acquired or transmitted through a line of neurotic ancestors, he can no more lead a sober life than he can lift a weight that is far beyond his strength. There are individuals, too, with apparently sound intellects, who are utterly wanting in moral sensibility, just as some persons are deficient in power to appreciate melody. To some men, a negro melody has all the charms of the noblest creations of a Mozart or a Beethoven. The heavenly inspirations of every gifted son of song pass them by, because nature has stinted their musical capacities. Multiplied observations in every part of the world leave no room to doubt that the forces of the mind are marvellously compounded; and one or several of these faculties may be stinted in various degrees without impairment of the others, just as a person may have excellent eyes for form, and yet be deficient in power to distinguish colors. That the intellect is often apparently normal and yet the moral faculties absent or dwarfed there is no room to question. Cases of this kind are continually coming up in our courts to puzzle the judges and confound the juries. These moral imbeciles,— for such is their proper name,— though not insane, are utterly incapable of conforming to the requirements of well-ordered society, and so habitually do violence to the moral instincts of those around them.

Now, each and all of these separate classes of offenders — the habitual criminal, the inebriate, the moral imbecile, and we might add the idiot and the lunatic — are to be held alike amenable to the laws of the land. In the protection of society, offenders of every

class and grade should be held to a strict legal accountability; for an injury is an injury by whomever committed. There should be no such thing as acquittal for crime; and this universal legal accountability involves the rights of the courts not only to deprive the law-breaker of his liberty and, if need be, of his life, but to keep him in restraint until it is safe to restore him to society.

Clearly, the twofold object of law is the protection of society and the prevention of crime; but crime cannot be prevented by imprisonment alone. There must go along with it the reformation of the criminal. It must therefore be evident that any attempt to align our criminal jurisprudence with the advances made in scientific psychology involves the establishment of reformatories, where the proper corrective and educational devices may be brought into successful operation. Mere punishment does not reform. Past ages, as well as our common, every-day observation, have taught us this lesson in a way that leaves us no room to question. To reform the vicious, there must be brought to bear on them influences closely related to those by which good characters are formed in every well-conducted family. Our reformatories, in fact, should bear very much the same relation to the criminal classes that our schools and colleges do to the ignorant masses. There must be instruction, discipline, industry, and last, but not least, sympathy and affection. So long as fear alone is appealed to, so long will the criminal be hardened in crime. But, when the State has demonstrated to evil-doers, through her courts of justice, that it hates the crime and not the criminal; that its object is to build up and reform the character, and not to inflict needless pain upon the body; that, while protecting society from evil-doers, it recognizes a similar obligation to protect and reform the evil-doer himself,— what encouragement will thus be held out to these poor, pitiable victims of a tyrannous organization to avail themselves, as far as possible, of all the means and influences invoked for their reformation!

It is further evident, as the protection of society is the end aimed at and reform the only reliable means, that the terms of confinement for criminal offences should be indeterminate; that is, longer or shorter, according to the nature of the crime and the evidence the criminal may give of his thorough reformation. I say nature of the crime, because there are criminal acts of such a revolting and atrocious character that public policy as well as public safety might demand the perpetual confinement of the criminal. No criminal should be discharged from custody who is not qualified intellectually

and morally to respect the rights of others. If incapable of reform, as a large proportion of the habitual criminals are, they should be confined for life, irrespective of the crime committed. It is worse than folly to turn such dangerous characters loose upon society, as we are now doing, to repeat their criminal acts.

And, to secure the real ends of their creation, these reformatories should be sufficiently numerous and capacious to admit of a rigid classification of inmates. To mingle the several classes of criminals together would be to nullify in advance all efforts for the improvement of their habits and character. As no two criminals, even of the same class, are exactly alike in their characters and capacity for reform, it follows that their treatment and time of detention, even for the same offence, should not be the same. This is an additional argument against the system of fixed sentences prescribed by statute, and pronounced by the judge or juries.

For criminal inebriates or lunatics, special provision should be made; and, like other criminals, they should be detained in custody until cured of the habit of drink or of disease of the brain, as the case may be. To acquit the lunatic or inebriate of legal accountability, as the courts now do, and, where provision is not specially made for their confinement in hospitals for the insane, to turn them loose upon society to recommit their criminal acts, is, to say the least of it, the height of folly.

But in addition to the system of reformatories and hospitals for inebriates and the criminal insane there will be needed, under the new *régime*, a commission selected with special reference to their fitness to ascertain the mental, moral, and physical condition of criminals, to prescribe their treatment and determine the time of their detention in the reformatory or hospital. For such a task, the average juryman would be totally unsuited. The function of the jury should cease when it has ascertained the guilt or innocence of the accused. While it is admitted that the duties of such commission will be extremely difficult, and perhaps not always satisfactorily performed, still there is good ground to believe that suitable men can be found in every community to whom such duties might be safely intrusted.

It is not within the scope of this paper, already too long for the occasion, to do more than present, in faintest outline, some of the changes that must supervene upon the application of the foregoing views of moral and criminal responsibility to our methods of criminal jurisprudence. Enough has been said, however, to indicate the general direction which such changes would naturally take. The syste-

matic writer on criminal jurisprudence will some day supply the details, and, it is hoped and confidently believed, will perfect a system of legal procedure not only in accord with the demands of an exact science, but with the humane sentiments of the enlightened and progressive age in which we live.

THE PREVENTION OF INSANITY BY THE TIMELY CONTROL OF THE DISSOLUTE.

BY C. IRVING FISHER, M.D.

By the term "dissolute" in the purpose of this paper, I mean those persons who are addicted to great and contaminating vices,— such as drunkenness, licentiousness, and idleness,— and who exercise their passions without restraint.

As a resident physician for a term of years in the Deer Island institutions in Boston Harbor,— namely, House of Industry, House of Reformation, and Almshouse,— I had to deal largely with the lowest and most dissolute classes, the sneak thieves, drunkards, and prostitutes of a large city. These men and women came into the institution after weeks of vagrancy, debauchery, and prostitution, filthy in the extreme, broken in health, and requiring weeks and months of medical treatment and hospital care before they were able to care for themselves. They went out of the institution in good health, clean and comfortably clothed, to return again after a few days or weeks or months of dissolute living in the same degraded condition, again subjects for long weeks of hospital care. I saw this repeated again and again in the same individuals. From time to time, some of these became violently insane, and were sent to the insane hospital.

While holding my official relations with these institutions, I visited similar ones in other States and in foreign lands. I observed the same character lines in the faces of the inmates, and learned from the officials in charge that they belonged to precisely the same class and were passing through the same history as those with whom I was dealing.

I retired to private practice in 1875, and continued in it until 1883, when I became the superintendent and resident physician of the State Almshouse in Tewksbury, Mass., which position I still occupy. Among the patients of the large insane department of this place, there are not a small number who were former inmates of the Deer Island

institutions, many of whom I knew and treated. Others still whom I knew are helpless and demented. Some are still fairly active, going out and in as dissolute characters, existing chiefly as tramps and vagabonds while away from the institution. All are a curse to themselves, a disgrace to their friends, and a burden to the Commonwealth. I state these facts, that those who hear me may for the moment be brought to the stand-point from which my observations are taken, and view with more leniency the few harsh, hard deductions which shall be presented.

It has been said that character is but a bundle of habits. It is admitted that character tends to become fixed. A Catholic bishop once said: "Give me the child until he is seven years old, and you may place him where you will for the rest of his life. He will die a Catholic."

Another has it,—

> "The mind, impressible and soft, with ease
> Imbibes and copies whate'er it sees,
> And through the labyrinth of life holds fast the clew
> That education gave it, false or true."

If good habits tend toward perfection, it is more surely true that dissolute living tends to deteriorate the mental and physical organization,— especially the brain,— destroying the will-power, making the downward path more easy, lessening the ability and the wish to reform. This tendency carried out to an end, the power of self-control is lost, which is the condition of insanity. Intemperance, prostitution, and associate vices leave not a tissue of the body untouched by their depressing influence and disease-developing power, the direct and natural end of which is the insane asylum. This for the individual. Would it were all, and the end of all! But we see growing up a multitude of offspring, begotten of this parentage, inheriting the vicious tendencies of the parent, and with weakened nerve centres, making them less capable of self-control and more sure to reach the natural end. In no other pathway of life do we realize so forcibly the warning, "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." The insane hospitals are overcrowded to-day, because those who were living dissolute lives five, ten, fifteen, or twenty years ago have become insane. In all the older States of this country there are probably already ample accommodations for all of the acute cases of insanity; but, because of this overcrowded condition, patients are often refused ad-

mission, and the best results are not attainable. Remove from these hospitals the chronic patients of the class with which this paper deals, and there will be abundant room for years to come.

Admitting these to be facts, what, then, is the duty of the State toward such persons? Is it not under some obligations to those who must support and care for these when they shall have become helpless? Also, does it not owe a duty to itself to guard the purity and integrity of its youthful citizens?

Advocates of industrial training in our reformatories admit that after the age of thirty years there is but little chance of reformation, and I believe that longer experience will fix the age of hope much lower. What, then, shall be done with those who have passed this limit where reform seems possible? This much is certain: that men and women whose characters have become fixed by years of wrong habits of thought and action, and whose brain has been changed by dissolute living, cannot be made safe members of any community where there exists temptation in the line of their weakness.

We make stringent laws regarding the seclusion of persons afflicted with small-pox, scarlet fever, and diphtheria, and yet allow almost full sway to a moral contagion which not only weakens the body, but wrecks both mind and soul. The man who in a moment of passion takes the life of another is secured within prison walls for life; and for less grave offences men are sentenced to seclusion for a long term of years, regardless of the fact that in their social and public relations they have been upright and useful, save in the one wrong act for which they are brought to justice. The defaulting bank treasurer or clerk has taken money from our pockets; but his life as a whole has been upright, and his influence helpful in the community. The dissolute person, however, is a centre of moral and physical contagion, spreading disease and impurity. Every hour of such a life in freedom is a menace to the community and a blot upon social honor. Why should not the State retire such, and secure that retirement for a long term of years, if not for life? Such retirement and control would give a fourfold security.

First, the communities which these dissolutes infest would be freed from their contaminating and criminal influence, making possible other influences for good.

Second, the physical and mental health of these people would be preserved, and their opportunity to beget offspring would be limited.

Third, their labor (possible only in this preserved health) could be utilized for their maintenance and the support of those who have

preceded them in dissolute living, and who are now insane and helpless in hospitals and almshouses.

Fourth, the increased expense surely needed to care for these when they should become insane, and consequently expensively helpless, will be rendered unnecessary.

The first step in the attainment of this result must come by legal enactment.

"The end of the institution, maintenance, and administration of government is to secure the existence of the body politic, to protect it, and to furnish the individuals who compose it with the power of enjoying, in safety and tranquillity, their natural rights and the blessings of life; and, whenever these objects are not obtained, the people have a right to alter the government, and to take measures necessary for their safety, prosperity, and happiness."

Recognizing dissolute living as a crime in the highest degree formidable and dangerous to "the safety, prosperity, and happiness" of a people, why should not the State take control of the dissolute, to the end that the "body politic" and the "safety of the individuals" composing it may be secured?

Let the State give due warning to the person brought a certain number of times before its courts, and place a limit of time in which the dissolute shall have a chance to reform himself, failing in which he shall be considered to have forfeited his personal liberty and to have become amenable to State control. Let it at once assume guardianship of those who have been for the past five or ten years going in and out of almshouses, workhouses, and other places of detention, and whose health is still preservable, and secure their labor while it is possible. Most of this class are already supported much of the time in the various State and city institutions. By retaining them, the need of hospital care and medical supervision would be reduced to a minimum, while by wise employment of labor the institutions might in a good degree become self-supporting.

The present crowded condition of the insane hospitals could be relieved by erecting in connection with established institutions asylums of simple construction, adapted to persons without æsthetic or expensive tastes, planned for durability and cleanliness, and removing to these all the chronic cases of the class under consideration.

By this means hotbeds of crime and immorality would be wiped out, the expense to the State materially reduced, and the general good of the "body politic" thereby subserved.

PRACTICAL HINTS ON THE CARE AND TREATMENT OF THE INSANE.

BY O. W. ARCHIBALD, M.D.

"Canst thou not minister to a mind diseased, Pluck from the memory a rooted sorrow, Raze out the written troubles of the brain, And with some sweet oblivious antidote Cleanse the foul bosom of that perilous stuff Which weighs upon the heart?"

That's the question, as profound to-day as in Shakspere's age, and one which may remain among the unsolved problems until man has discovered the secret of life. There are perhaps fourteen hundred million people on the face of the earth, and each one of that enormous number views existence from his or her stand-point. Each mind differs as each face differs. Intellect is marching at quick time in this age, and man is making wonderful progress in the study of the structure of the human body and brain, of nerve cells and centres, of nerve-fibres and their distribution, of the chemical composition of blood, of bone, adipose and other tissue; but no one has yet grasped and exposed the vital spark, though all possess it, and unfolded the mysterious law of being. That knowledge still rests with the Eternal. "The wires are as thick as leaves that strew the brooks in Vallombrosa."

The subject for discussion, "The Care and Treatment of the Insane,"—when "we are not ourselves, when nature, being oppressed, commands the mind to suffer with the body,"—is one so wide-reaching and important in its scope that it can scarcely be more than glanced at, even though the entire time of the Conference was consumed.

The breaking down of the brain and consequent failure to perform its functions may have its origin in the individual through a hundred causes,—depraved habits, sorrow, excitement, disappointment, insufficient food, the general worry of life, overwork, hastened by the development of countless ills, impressions of long-gone generations, which scar and blur the home of life and thought in the enfeebled gray matter through the inflexible law of heredity.

No two persons are insane alike, any more than men think, see, hear, or act alike, although it is believed that all insanity, or suspension of self-control and intelligent thought, is due to the alteration or change in the condition of nerve centres or the lesion of nerve-fibres.

Some little thing is out of place, like a grain of sand in the eye of a king, which might involve a nation in war. To treat an insane man, the physician should study him as the painter studies the face he is about to delineate on canvas. The patient may simply have a hobby, a stranded cog in his mental machinery; or careful diagnosis may disclose general paralysis, the prognosis of which can be summed up in one word, "death." The range of cases and peculiarities between these extremes is wide. Go count the leaves on the trees.

The North Dakota hospital for the insane is built on the cottage plan,— separate buildings connected by corridors, each varied in arrangement best suited to different classes of patients, and affording comfortable sense of relief, springing out of a variety of forms and furnishing, to patients in passing from ward to ward in the progress of recovery. This is not possible in the huge, single, showy building, with its series of monotonous wards, which are too often mere prison cells. Our cottages, two stories and basements, have no barred or grated windows; and in nearly four years, with hundreds of patients under treatment, there has been but one escape for the want of this protection, and that patient returned the next day, and said he was sorry and, with many apologies for taking advantage of an unguarded window, asked me to forgive him and allow him to remain until he should be discharged and sent home in a proper manner. Patients are made to feel that they are not prisoners, guilty of crime and going behind the bars, but that they are sick, different from the ordinary illness, and need care and attention which can be given them only at an institution equipped with more of the appliances and experiences necessary to aid nature in restoring to health those who are suffering from bodily ills which lead to mental decay than is possible in village or home life. The insane condition shows itself in a wonderful variety of forms, and calls for a great variety of means in treatment,— medical, moral, dietary, and hygienic. I believe in sunshine, diet, air, cleanliness, amusement, sleep, rest, and work. I use as few mechanical restraints as possible, preferring to keep more attendants in the wards than to tie or lock up patients. I believe that "patience and gentleness are power," and agree with Bovée that "kindness is a language which the dumb can speak and the deaf can understand." Shakspere anticipated this humane age when he said, "Fetter strong madness in a silken thread, Charm ache with air and agony with words." I have pictures, books, papers, games, musical instruments, flowers, and home comforts, more or less, in every ward; and every effort is used to divert the thoughts of patients from fixed ideas.

None of my patients in physical condition are excused from exercise and employment suited to their capacity on the farm, in the garden, barns, and yards, and in the household. Our farm includes a section of land, six hundred and forty acres; and the patients cultivate it. During the last two years many patients were kept busy in the excavation for new buildings and sewer ways. Our drainage system is thorough and complete, and every man was better for the labor performed. They had no time during the day to give to their delusions, and slept too well at night to worry; and many are now at their own homes, masters of themselves.

Studying the peculiarities and idiosyncrasies of each individual, I place many of them on their personal honor; and often among those who seem quite hopeless pledges to observance of health rules and behavior are frequently complied with. The lucid moments lengthen, and reason returns. In the use of medicines, I know of no specific remedies; yet there are some things that it would seem almost impossible to do without. I believe in tonics for weak cases, and in sedatives to quiet undue excitement: chemical restraints, however, as sparingly as mechanical ones. Dietary treatment, after all, heads the list,— the use of food to build up the body and make blood to course in pure and vigorous supply through the brain, the gray matter using more blood in proportion to bulk than any tissue of the body.

The common idea of the insane hospital is that pictured by Hogarth, of the ghastly and awful past. Those may have been good old times, but a study of the facts is against the existence of anything of the kind; and, when people long for a time better than this, they do it in ignorance. I believe in the good new times, better too every year, with better men and purer women. The past is a long recital of wrong, cruelty, and oppression. Macaulay declined to write the early history of England, because it was a story of hawks and wolves. Hospitals for the defective classes were unknown in the past, and even up to this century,— greater in benevolence, kindness, and enlightenment than all the mighty past. The insane and afflicted were shockingly treated and neglected, if they were not killed outright or left by the wayside to perish. Whether insanity increases with civilization is not within the province of this discussion. Accurate comparisons cannot be drawn between the present and the past. The pessimist, in his hunt for the ideal, points to the absence of defectives among the Indian and other primitive races, forgetful of the fact that only the most robust attain to adult years, that all of the immature and many of the healthful children die young, in the poverty and wretchedness of savage life.

Civilized races care for their unfortunates. Better medical skill and more humane treatment and views have tended to prolong the life of the weak. Asylums, hospitals, homes, and retreats for all sorts of afflicted people can now be found in every land of enlightenment, and notably so in our own broad and philanthropic republic. Greater accuracy every year in the compilation of statistics shows what seems to be an increase in the number of infirm and dependent classes. It may be that prolonging and protecting the lives of invalids, who are allowed unwisely to marry and beget weakened offspring, are doing it. The past killed its weak, but the present will not permit neglect and murder. Insanity is now regarded as a disease of material origin and amenable to treatment and care. Every year we get nearer and nearer to rational methods in treating mental diseases, and hospitals are being constructed as such, and not as mere prisons for holding persons supposed to be dangerous to themselves and to society. Every hospital should have trained nurses and attendants, gifted with vigilance, faithfulness, and intelligent devotion to their work, as if glad of the chance to assist and benefit the weak and sick. No one is exempt from the liability, like poor Swift, of "dying at the top"; and, whether the victim suffers from temporary aberration or passes to a chronic condition, he should be cared for by the State. The incurable frequently retain much intelligence and self-respect, and perfect classification seems almost impossible except to single out dements who have entirely lost their identity and individuality. In treating insanity, it must be treated as present in the individual as a symptom or combination of symptoms from bodily ills. Sanitary regulations and hygienic requirements long since limited the area of yellow fever and stayed the march of the cholera and plague. Defects in the human being can be eradicated and much easier prevented than corrected; and, in the coming years, in better times than now, when man gives the same care to the development of health and strength and vigor to his own progeny that he does to calves and colts, to fruits and grasses, then pauperism, insanity, and crime will have so decreased that our sons and daughters will not need to meet in the capacity of a Convention of Charities and Correction.

III.

Provision for the Feeble-minded and the Blind.

REPORT OF THE COMMITTEE ON THE CARE AND TRAINING OF THE FEEBLE-MINDED.

BY ISAAC N. KERLIN, M.D., CHAIRMAN.

Your Committee on the Care and Training of the Feeble-minded would respectfully call the attention of this, the Fifteenth Conference of Charities and Correction, to four somewhat elaborate reports already presented to the Conferences of 1884 at St. Louis (pp. 246–263), of 1885 at Washington (pp. 158–178), of 1886 at St. Paul (pp. 288–302), of 1887 at Omaha (pp. 250–260).

The ground having been gone over pretty thoroughly in the aforesaid reports, it is the decision of the Committee, or of so many of its members as could be reached, to formulate a series of propositions which may represent to this body the status of this work in America, and to suggest the principles on which, in the opinion of your Committee, its further development may be wisely directed.

1. It having been demonstrated that the great majority of idiotic and feeble-minded children are susceptible of physical and mental improvement wherever education has been granted to them, it is therefore claimed that they are entitled to public provision for such education and training.

2. As, by the common consent of all who are familiar with the facts, neither jails nor county infirmaries, nor hospitals for the insane, are suitable places for these unfortunates, it is therefore urged that institutions and asylum homes be created as early as possible for those whose necessities demand such provision.

3. An approximate analysis of the distribution of this class has been made in certain communities, showing that one-fifth of it is never likely to be dependent on public or other means of support; that nearly three-fifths are distributed among families of the middle and poorer classes, and that the rest are of pauper origin. But the sadness and burden are found to be especially severe in the families of mechanics

and artisans, who are bravely striving to keep themselves above pauperism. Toward the relief of these should earliest effort be directed.

4. The experience of the past thirty years proves that, of those who are received and trained in institutions, ten to twenty per cent. are so improved as to be able to enter life as bread-winners; that from thirty to forty per cent. are returned to their families so improved as to be self-helpful, or at least much less burdensome to their people; and, further, and of greater importance, that one-half the whole number *will need custodial care so long as they live.*

5. It is also shown that the large number that need restraint and custodial care so long as they live are divisible into two groups: first, those who, by reason of physical infirmities, such as epilepsy and paralysis, associated with their profound idiocy, are so dependent as to need the same protection as we administer to infancy; second, those who possess excellent physical powers, and are trained to a high degree of elementary capacity, but are yet so lacking in judgment and in the moral sense as to be unsafe members of the community, and, if discharged into it, contribute largely to the criminal classes, or, falling victims to the depraved, are adding to the bulk of sexual offence and to the census of incompetency.

6. It is earnestly urged that the best disposal to be made of this large class of the permanently disabled is to place it in custodial departments of institutions for feeble-minded persons, in buildings judiciously remote from the educational and industrial departments, but under the same merciful system that inspires hope and help for the lowest of our humanity, and under a broadly classified administration that will admit of the employment of the so-called moral idiot, thereby diminishing greatly the burden to the charitable and the taxpayer.

7. Your Committee, while commending the enterprise which is establishing small and private institutions for the betterment of the condition of afflicted children of the affluent, would submit that all State institutions be managed on such liberal provision as not to repel or bar out the child of any citizen needing their fostering care.

8. Of the thirty thousand in the United States needing the care herein referred to, there are now about five thousand enjoying the advantages of special provision made by public and private charity. It is submitted whether the privilege of the few is not the right of all, and whether as a people we can afford longer to deny it.

The friends of the feeble-minded naturally look to this intelligent and representative body of philanthropists to aid in the diffusion in their

States of right sentiment in regard to this cause. They have waited for years on your sessions, and have contributed the best of their knowledge to your proceedings; and now they would receive from this Conference an explicit testimony of its sympathy and assistance by the passage of the following: —

Resolved, That the Conference of Charities and Correction, assembled in Buffalo, hereby urges on all States, where provision has not been made, the early establishment of institutions for the feeble-minded, as a prudential measure, both humane and just.

Resolved, That this Conference commends the institutions already established, for the careful inquiry they are making into the causes of mental infirmity, believing that by contributing to the literature of the subject they will aid in diminishing this afflictive burden to both family and community, and will make a valued return for the public moneys used in their erection and support.

FUNCTIONS OF A SCHOOL FOR FEEBLE-MINDED.

BY A. C. ROGERS, M.D., OF MINNESOTA.

In approaching the subject indicated by this title, we have no theories to propose, no hobbies to ride. With those who are in earnest to find the right, we stand, not as a teacher, but as a pupil, listening to the histories of the past, reading as well as we may their lessons, and hoping therefrom to obtain some indication of what the future may expect. Whatever of suggestion there may be in these few paragraphs has come to us by natural deductions from the actual experience through which the work for the feeble-minded has passed, and is passing to-day, and assumes nothing original or fanciful. We have employed the word "feeble-minded" in a general sense, the words "imbecility" and "idiocy" indicating specifically the extreme degrees of mental weakness. As we are led to conceive of it, then, the institution for feeble-minded should perform for the public certain definite functions, the most important of which are: —

1. To make imbeciles, so far as possible, respectable, self-supporting members of society.

2. To improve and render efficient as helpers those who cannot be made self-supporting.

3. To place and retain under proper guardianship the latter, and those who cannot be improved, thereby relieving our American homes of the demoralizing influence of their presence, and limiting the reproduction of inherited idiocy.

4. To investigate the nature, distinctive characteristics, and etiology of feeble-mindedness.

5. To accomplish the purposes of these propositions under influences insuring a maximum degree of comfort and happiness and in connection with efforts toward a moral development of the wards commensurate with the efforts for their general improvement.

In considering the first proposition, the question arises as to what per cent. of persons can be expected to become self-supporting. This depends upon two things, the degree of mental and physical feebleness and the practical nature of the methods employed in training. All of our schools for the feeble-minded have succeeded in sending out a goodly number of persons who are bearing bravely their share of the burden of life; but no comparative mathematical statement of results is available, the circumstances of classification and training having been quite diverse in the different places. Scores of feeble-minded persons are to-day performing the work of regular employees in public institutions, and might under favorable circumstances earn a livelihood outside. But this is a busy, practical, money-getting age, when the satisfactory placing of children of normal faculties is no easy task, and only under favorable circumstances to be advised. This being true of normal persons, how small the field for those lacking in judgment and the higher qualifications for success!

Seguin, Wilbur, and others long ago proved to the world that idiocy was not an absence of intellectual possibilities, but an absence of intellectual development; and, having successfully applied the means for development, and transmitted the art to their followers and the world, they have for all time placed all degrees of uncomplicated mental feebleness, from that of the lowest idiot to that of the dullard who vainly attends our public schools, within the legitimate province of educational training. With this fact the members of this body are familiar. The schools in Germany and America have also demonstrated that our pupils are capable of accomplishing a large amount of work in the line of manual industries. The manufacture of boots and shoes, clothing, brooms, mats, baskets and brushes of all sorts, carpentering, farming, gardening, and stock-raising have been carried on very successfully, and even profitably, where any effort has been made toward this end. The boys of the Kentucky School for the Feeble-minded last year made over two thousand pairs of boots and shoes, besides other kinds of work which cannot be so definitely specified. The work is done, too, by spending only half of the time in this way, the other half being spent in the school-room. From the reports

from Kentucky, it would seem that about nineteen per cent. of those who receive a course of training are discharged absolutely self-supporting, while about thirty-nine per cent. in addition to this are markedly improved. It is true that in Kentucky none but the brightest-minded are supposed to be in the school department, the idiots being "farmed out" under that most pernicious system which pays a premium upon this kind of misfortune. In fact, however, a large number of the eleven hundred children that are taken care of in families under State pay in Kentucky are comparatively bright cases, and capable of making records with the best in the training-school; while, on the other hand, from communities where the "Idiot Law" has less influence, many children are received into the school who are found to be unimprovable, and this affects the published result. We can fairly assure them that the class of children in the Kentucky school is about the same as would be found in the regular school and training departments where strict classification is maintained, and the results in the latter about the same, though taking a different form, as already indicated.

The previous fact, however, remains: that idiots and idio-imbeciles will never, as a rule, and very seldom, as an exception, be sufficiently developed, under any system of training which can ever come into general application, to be safely trusted, either for their own good or the good of society, out from under strict and judicious surveillance.

The question of unimprovability then being once established, the only practicable thing to do is to furnish a home where, amid cheerful surroundings, in accordance with the state of our Christian civilization, and in a manner consistent with an age of practical economy, the mediocre imbecile may lead a happy, harmless, and measurably useful life in assisting to care for his fellows.

The question of relieving our homes of helpless idiots needs only to be mentioned to be universally approved by philanthropy and public policy alike. To take them from the families of paupers is only to transfer the application of public aid and administer it under more favorable circumstances. To take them from the family of the wage-worker or small property holder is generally to restore at least one person, and sometimes more, from bondage to freedom,— a bondage it is true often mellowed by the tenderest of maternal or filial love and affection, but none the less inexorable and blighting. The homes that have been rendered desolate by the presence of idiocy are innumerable, and their sad stories would fill whole volumes.

The frequent occurrence of childbirth among unprotected idiotic

women has already been forcibly referred to before this body, and needs no further attention in papers of this nature.

Some of our institutions have been able to do some work in the way of collecting data for the study of the etiology of idiocy. While too much care cannot be exercised in drawing conclusions from such data, we believe this field a useful one, and destined to throw valuable light upon this very obscure subject. Its cultivation certainly should be considered one of the functions of the institution.

Now let us notice three principles which are the foundation of our work, and which must shape its organizations: —

First, classification of imbecile and idiotic persons should be strictly and carefully maintained in such a way as to minimize the effect of all injurious influences and maximize the effect of beneficial ones. This does not necessarily indicate that only children of the same mental power should associate, for the mutual influence of those characterized by very different types of mental ailment is often the best. The sparkling activity of the bright, nervous child is a powerful stimulant to the weaker one; and it is wonderful how one feeble child can sometimes reach the soul of another, where a teacher or an attendant cannot.

Again, it can be stated as a matter of frequent observation that the birth of manliness and independence begins with a realization on the part of an imbecile child that there are other beings that know less than he does, especially if he has been the victim of ridicule or mistreatment on the part of brighter children.

Second, in the location of institutions, the construction and arrangement of buildings, the employment of service, and the adaptation of training and treatment, the best interests of the class for which they are intended, and the best interests of society with reference to this class, should govern every action. This principle is, of course, axiomatic, yet, we are sorry to note, not always observed.

The third principle is not so evident at first thought, but has been the outgrowth of experience, approved by philanthropy, and demanded by public policy. The idea of the principle involved may roughly be expressed by saying that our institutions for the feeble-minded should be open to *all* feeble-minded (using the term in its generic sense), including those cases complicated with epilepsy. To study the development of this idea is simply to study the history of every one of our schools, whether public or private.

In every one, it matters not how persistently the managers may have insisted upon classification and clung to the educational feature, they have been compelled to carry along a group of persons of variable

numbers, composed of idiots and epileptics, and, in some cases, adult imbeciles. In theory, the differences between these classes are marked and distinct, and their mutual association very undesirable; while, in practice, the lines of separation are entirely indefinite, and the interchange of members between the several groups of frequent occurrence. The position of the managers has been an anomalous one and difficult of solution. Forced to admit incompatible elements, how to classify them and build to meet the requirements of all has been the question.

The first solution proposed was the entire isolation of these various groups; but this has never met with general favor, for reasons that are not far to seek. First, these groups do not develop with equal rapidity, and some two or more must for a long time be under our administration for the sake of economy. Second, the attractive centre would naturally be the school, and only the most profound idiots and hopeless epileptics would seek their proper places at once; for many most hopeless idiots possess bright, attractive faces, and are all right in the minds of their friends. Nor would expert examination be satisfactory, for their assignment would be based largely upon prognosis; and as to this, in a large number of cases, the most proficient expert will scarcely venture a committal until a course of training is tried. Third, depending upon this last fact, many will drift into these secondary groups from the school, and the influences which characterize the school are needed in them, and hence the two departments should be in proximity. The colony plan seems to be the only practical solution of the problem; for it meets all the indications without the objections, and is growing in favor generally.

This plan would make the school and training department the centre and essential feature of the institution. It would admit those who would properly come from the other groups, and as soon as possible give them separate quarters, under a simple submanagement, the distance from the parent department depending upon the nature of the colony. For example, low-grade idiots can be cared for in some pleasant location on the same grounds. Adult boys can operate a farm under a simple management at whatever distance the farm can most conveniently be obtained. Boys skilled in handicraft or girls in domestic work can have their respective colonies near the parent school, where their supervision will be easy, and their work most advantageous to the general institution.

These are suggestions only, but we believe they are in harmony with the spirit of a progressive age and a Christian philanthropy. We contend only for the principles, not for the details. We care not

whether the enterprise is conducted by public or private capital, or whether managed by State or county; and to those who fear the growth of large and unwieldy institutions we only say that matters of that kind must be settled by the communities which are responsible for them. If this danger appears, stop the growth and build another institution, but do not warp the usefulness of any by a narrow comprehension of its functions.

INSTITUTIONS FOR THE FEEBLE-MINDED.

THE RESULT OF FORTY YEARS OF EFFORT IN ESTABLISHING THEM IN THE UNITED STATES.

BY DR. C. T. WILBUR, KALAMAZOO, MICH.

Forty years ago this month, in July, 1848, Dr. H. B. Wilbur, a young physician who had been practising medicine in the village of Barre, Mass., opened a private school for idiots. With a few pupils, mostly of a low grade, without other means than what he received from their tuition and his medical practice, teaching them himself, he labored earnestly and arduously to develop methods of drawing out their dormant faculties.

Without knowledge of the experience of others to guide him, he had to study out his own methods and system, and rely upon his own unaided ingenuity in devising ways and means of arresting and fixing the attention of his pupils, and in manufacturing and adapting apparatus for all the varied exercises of his school-room during school hours and for their discipline, training, and amusement at all other hours.

Working day and night (for he usually had one or more of his most difficult cases in his own sleeping-room, that he might learn their peculiar habits and be enabled personally to discipline and correct them), for two years or more he studied idiocy in many of its phases, and was thus enabled to develop a system of discipline and instruction which enabled him to understand their peculiarities and adopt means of improving their condition. How patiently and untiringly he labored is only known to those who witnessed his efforts.

This habit of personal study of his low-grade cases, thus formed in the first two years of his labors, seemed to follow him in subsequent years; and the narratives of his steps taken to develop very low cases, and the wonderful results following his personal efforts with them, found in his reports, are extremely interesting.

Having had considerable experience as a teacher while pursuing his

academic, college, and professional course of studies, he was admirably fitted to work in this new field of educational effort. His success in the work is so well known that it needs no further mention.

This was the first school for idiots that was established in the United States and upon this continent.

About the same time, Dr. S. G. Howe, Superintendent of the Perkins Institution for the Blind at Boston, Mass., opened a school at South Boston in the month of October, 1848.

I deem it appropriate, upon this fortieth anniversary of the opening of this pioneer school for idiots in this country, to review briefly what has been accomplished in the forty years since its opening, in the direction of efforts to ameliorate the condition of idiots and feeble-minded persons in the United States.

First, a considerable number of institutions have been established for them.

Second, a large amount of valuable statistical information has been gathered in relation to them.

Third, a plan of organization of institutions and methods and a system of education have been developed for them.

Fourth, very commendable results have followed the establishment of the institutions in their behalf.

Fifth, the causes and prevention of idiocy are being studied and reflected upon, with the hope that society may be benefited thereby.

Sixth, a certain amount of interest has been awakened in several States, and in quite a number, legislative attention is being paid to the demands of this class of persons.

There are now twenty-four institutions, public and private, in operation in the United States, and one in Canada. Of these, twelve are institutions supported by the State, one by a county, two are private corporations, but receive more or less of State aid, and nine are private establishments.

In 1848, two were organized in Massachusetts, one private and one public school; in 1851, the State Asylum of New York; in 1852, a private corporation in Pennsylvania; in 1857, the State Asylum in Ohio; in 1858, a private institution in Connecticut, which has since become a private corporation receiving State aid; in 1860, the State Asylum of Kentucky; in 1865, the State Asylum of Illinois; in 1868, the County Asylum on Randall's Island in New York Harbor; in 1870, a private school at Fayville, Mass.; in 1876, the Iowa State Asylum; in 1878, a State Asylum for females at Newark, N. Y.; in 1879, the Minnesota State Asylum, the school in Indiana, and Dr. Edward Seguin's

private school in New York City; in 1881, the Kansas State Asylum; in 1882, one at Baldwinsville, Mass.; in 1883, a private school at Amherst, Mass.; in 1884, a State Asylum in California and private schools in Michigan and Maryland; in 1885, a State Asylum in Nebraska and a private institution in Brooklyn, N. Y. There are two institutions (a private one at Lyme, Conn. and a public one at Orillia, Ont.) whose date of establishment I am unable to give. Efforts have been made to establish public institutions in Michigan, Wisconsin, Colorado, Missouri, Texas, New Jersey, Delaware, Maryland, Virginia, and Georgia. In Wisconsin, a bill was passed by both branches of the General Assembly during its session of 1887, but failed to become a law for want of the governor's approval.

From 1848 to 1857, five institutions were established; from 1858 to 1867, three were established; from 1868 to 1877, three were established; and from 1878 to 1888 thirteen were established. In this latter period of ten years, the capacity of some of the older establishments has been largely increased by additional buildings, to such an extent that probably one-half of those now accommodated in all, have had the provision made for them in the last ten years.

At this time there are four thousand inmates in the institutions of this country, public and private, the buildings and grounds in use for them having cost in round figures over $3,000,000, and over one thousand persons are employed as officers, teachers, domestics, and in other employments connected with the care of the buildings, grounds, etc.; and the annual expenses of their tuition, shelter, support, and maintenance is about $800,000.

The establishment of institutions has stimulated those interested in the matter to learn, as nearly as possible, the ratio of idiots to the population in the United States. The superintendents of institutions and the State Boards of Charity have made this a subject of interest and inquiry; and as a result more careful statistics have been taken in the different States, and idiots have been found to be as numerous as the insane. The ratio has been discovered to be about one to every five hundred inhabitants. The large numbers found have demonstrated the necessity of making provision for their welfare. A law has been passed in Michigan which makes it the duty of township assessors each year to ascertain the names of all epileptic and idiotic persons, showing their age, general health, habits, occupation, kind, degree, and duration of their affliction, the sex, time under medical treatment, the pecuniary ability of the persons thus afflicted and of the relatives of such person liable for his or her support, whether

supported wholly or in part by the public, and such further information relative to this class of persons as may be thought useful.

It would be well if every State in the Union had a similar statute, as the pecuniary ability would then be shown of the defectives of this class and of their natural protectors. I suggest this, as I have in mind one person of this class — an inmate of an asylum in Illinois — who is an orphan, but has in his own right considerable property; and, although he has passed the school-attending age, his guardian, who is an uncle, keeps him in the State Asylum, where he is supported by the State, except for his clothing, when it would seem as if his own property should bear the burden of his expense, and that he should have the privilege of enjoying it.

The usual plan of organization of institutions of this class in this country is to establish two departments, the educational and custodial. The educational not only includes the ordinary school-rooms, but industrial occupations and manual labor. Teachers are employed who instruct children in the ordinary branches of a common school,— in calisthenic and other physical training, in kindergarten exercises, or an adaptation of object lessons and very elementary exercises to the lower grades; in industrial occupations,— broom-making, carving, shoemaking, farming, sewing; and all domestic employments are taught, as well as vocal and instrumental music.

The custodial department includes low-grade idiots, those very helpless from physical infirmity or deformity associated with idiocy, juvenile insane, epileptics, and all of the class with whom school-room exercises are considered unprofitable. But in this department the effort is made with all to educate in the matter of waiting upon themselves, in attention to personal cleanliness, the formation of correct habits, the breaking up of bad habits previously formed, and the development of a certain amount of usefulness in domestic matters; and in general the aim is to develop them as much as is possible with a reasonable degree of expense, but above all to make them happy.

In attempting to give an idea of the results of the efforts of the schools of the country to educate and improve the condition of this class of persons, I can only speak of them in general terms; for, if I should go into details, you would have no time to listen to anything else but their narration for the remainder of the allotted time of the convention. Many persons have graduated from such institutions, and have been leading useful lives. I would not attempt to assert that a very large proportion of them could be made independently self-sustaining.

In the race of life, where an individual who is backward or peculiar attempts to compete with those who are not, the disadvantages are so great that the graduate from the idiot asylum really has no chance to succeed. The capacity of the individual is not at fault; but the world is not full of philanthropic people who are willing to take the individual from the asylum and surround him with the proper guardianship which his case demands. There is a want of the legal authority which the asylum possesses in the matter of discipline and control. The institution cannot so develop the judgment and moral nature that he can always stand the temptations of life. The diploma from the *alma mater* is in itself no very hearty recommendation to employers. The employer wants the best service possible for the wages paid, and selects such as will give him that service. How can the graduate from the idiot asylum then compete with his fully developed brother? Take the case of the feeble-minded female, who has been educated in an institution to be an expert in many of the domestic employments: how can she be sent out into the world to seek employment, without careful protection and guardianship? I have in mind a female of this class, who is well developed in form and fair of features, an inmate of the Illinois asylum, who was a first-class ironer. I know, too, where her service would bring her the very best of wages,— enough to sustain her independently and well,— but I would never advocate placing her in the situation I refer to. It would be unjustifiable with the surroundings connected with it.

In the effort to get appropriations for the support of a public institution, one of the first questions asked is, Can you make your pupils independently self-sustaining? My experience would lead me to answer, Yes; but I would have to qualify it with the explanation I have already given you. I believe that as great a ratio of feeble-minded children can be educated to productive usefulness in an idiot asylum as of the insane that can be cured in an insane hospital. The individual who has been an inmate of an insane hospital, though he may have been cured, is generally looked at with suspicion where the fact is known; and I think the same is true of the individual who has been for years an inmate of the idiot asylum. The institution has been educating its inmates, but it has not been able to teach society its duty toward them. That in a great measure is the province of your association.

The results of the establishment of institutions have been twofold. The inmates have been greatly benefited, and so have unfortunate parents and friends of the inmates, as well as society in general. The

burden of an idiot child has often destroyed the comfort and success in life of a family. The relief from such a burden has frequently been of great benefit to families and to a neighborhood. Under intelligent care and direction, the idiot must improve; without it, he must sink lower day by day in the scale of humanity. Hundreds of such children have been greatly improved; and in no instance where a public institution of this class has been established has it been abandoned in this country. The applications for admission have always exceeded largely in number the accommodations provided by the States where public institutions have been established. In establishing a small private school in Michigan only four years ago, I have been surprised at the numerous applications for admission from all parts of the country; and I have been compelled to decline admission to a much larger number than I have been able to admit because of my limited accommodations. I mention this fact to show how great is the desire on the part of the parents and friends of this class of defectives to place them under intelligent care and instruction. In the West is this especially the fact, as the amazing growth of the public institutions of this character has shown in the last ten years. The remarkable rapidity with which the institutions in Ohio, Illinois, Iowa, Minnesota, Kansas, and Nebraska have been built up and filled with pupils is proof positive of the necessity of the organization of such institutions, and of the desire of the people of these States to patronize them.

The establishment of these institutions has led to investigations and inquiry as to the causes and prevention of idiocy. It is to be hoped that much good may result from a thorough scientific investigation of the causes of idiocy, and that prevention of the same may follow. It is believed that the next forty years will demonstrate that much can be accomplished in this direction.

The congregation of idiots into institutions has certainly resulted in preventing, to a considerable extent, the multiplication of the evil already; and the establishment of the asylum for females in New York State, at Newark, is one of the noblest efforts in this direction that has ever been organized. Every State in the Union should follow its example in this matter.

The interest awakened in this country in this work is growing daily. Even "reform politicians" are open to conviction concerning the necessity and economy of making reasonable provision for the most helpless of the defective classes of society. The cry for a reduction of the appropriations for the insane, the blind, deaf-mutes, and idiots is not so popular as it once was in the legislative assemblies of the different States.

The late action of the legislature of the young State of Nebraska is an illustration of the fact of the conviction of the people of the West that such institutions are necessary. In most of the States, the usual method of establishing an institution has been to commence with a small appropriation for an experimental school; and the people have been led gradually to learn of its necessity and usefulness. The Nebraska legislature almost unanimously made liberal appropriations for establishing its institutions for the feeble-minded upon a basis commensurate with the wants and needs of its people. The policy has been to establish one large institution for each defective class, and thus avoid the expense of the establishment of county almshouses for their reception and custody. This policy was advocated years ago in the early history of Nebraska by one of its Territorial governors. It is gratifying to observe that these indications of a philanthropic spirit in the hearts of the people are leading the commonwealths of our country to provide generously for their defective classes. The tendency at the present time, I fear, is to take advantage of this, and encourage extravagance.

In conclusion, I desire to express the obligation of those now engaged in the work of managing institutions for idiots, and of the hundreds of inmates of institutions, and of the many people who have been benefited by the establishment of these institutions, to those noble pioneers — Dr. H. B. Wilbur, Dr. Edward Seguin, Dr. S. G. Howe, Dr. Jarvis, Dr. H. M. Knight, and Prof. J. B. Richards — who have gone to their reward; and to Dr. and Mrs. George Brown, Dr. Joseph Parrish, Mrs. Knight, Miss A. E. Wood matron of the New York Asylum, who are still engaged in philanthropic labors; and to such men as Dr. P. G. Gillette, the Superintendent of the Illinois Institution for Deaf-mutes, and Prof. J. L. Noyes, Superintendent of the Minnesota Institution for Deaf-mutes, and Dr. Andrew McFarland of Illinois, who were earnestly interested in the establishment of institutions in the West. To the results of the efforts of these individuals have the wonderful growth and progress of this work in this country been due; and their names will be held in high regard by all who recognize the great good which has already been accomplished by the institutions of the United States, and which it is hoped will be accomplished when every State in our Union shall have established its one or more institutions for the education of feeble-minded children.

I think this is the time and place to acknowledge that the influence of those pioneers that I have named is still the predominating one; and their earnest personal study of the different phases of idiocy, and

the careful adaptation of methods and a system of education and training to this class of defectives, and the ideas, theoretical and practical, which have been laid down by them in their reports, works, and addresses, have been at the foundation of all the courses of instruction which are now in use in the institutions of our country.

ORGANIZATION TO AID THE ADULT BLIND TO BECOME SELF-SUPPORTING.

BY J. J. DOW,

SUPERINTENDENT OF MINNESOTA SCHOOL FOR THE BLIND.

The most pressing problem in connection with efforts for the relief of the blind is indicated in the title of this paper. How shall the adult blind who are unwilling to be dependent upon society for their maintenance, and who are physically capable of labor sufficient for the whole or a considerable part of that maintenance, best be aided in securing the opportunity to make their labor available?

The American people, ever generous and philanthropic, have responded heartily to the appeals which for more than fifty years have gone forth in behalf of the youthful blind. Nearly, if not quite, every State in the Union has made provision for their education and training, either in the home State or by an arrangement with a neighboring State. Yet, immense as have been the blessings of these institutions, no one appreciates so keenly their limitations as those who are most intimately acquainted with their work.

Schools for the youthful blind cannot, without great detriment to those primarily sought to be benefited, undertake the entirely different care and training needed by those who have become blind after reaching adult years. But this class far outnumbers those who have become sightless in youth. Indeed, it probably includes far more than a majority of the entire number of the blind. This class of the blind appeals in some respects more strongly to our charity and sympathy than do those who have been sightless from tender years. They are trained to depend upon sight in all they do: their occupations of whatever kind are based upon the presence of light, and often admit of no readjustment with reference to its absence. Again, many of them have families dependent upon them for support, and to their personal affliction in the loss of sight is to be added the distress of those who have leaned upon them. Appeals for aid from such unfort-

unate ones are among the most frequent and saddest of the experiences of the superintendent of a school for the blind.

Two cases have recently been brought to my notice, which are typical of the class,— one a carpenter in Minneapolis, and the other a stone-cutter in St. Paul. In the full strength of manhood, and with manual skill still at its maximum, they are suddenly thrown among the dependent class by the loss of sight. How to adjust themselves to this condition, whether they can adjust themselves to it in such a way as to be again self-supporting and a support to those naturally dependent upon them, is the problem which presses upon them.

Again, schools for the blind cannot fit all nor probably a majority of their pupils to become entirely self-supporting. When we consider that the great mass of mankind find the struggle for existence a severe one, though possessed of all the senses, it is not a strange thing that a considerable number of the blind, who have been trained for but a few years in our schools, find the unaided struggle an impossible one. I cannot state the case better than it has been done by M. Leereton, Director of the Asylum for the Blind in Lausanne, Switzerland, in the thoughtful suggestions in his "Pamphlet on the Blind." The pupil goes out from school, he begins the struggle for existence. How will he succeed? This is the great question. If he belong to a family rich or well-to-do, the problem is a simple one; but in the little world of the blind, as in the world at large, the vast majority are not so situated. We cannot ignore the fact that the problem of life presses severely, even bitterly, upon thousands of the seeing. But for the blind it is far more complicated and difficult. In every domain of human activity competition is tremendous. He who has children of his own knows how anxious a matter is the provision for their future. Whoever has had the task of establishing any men and women in life knows by experience the difficulties which must be encountered. The eminently successful form but an insignificant minority in comparison with the whole. For one who succeeds in creating for himself a position in society, how many fail! We here find ourselves in the presence of young people who enter upon the struggle under circumstances peculiarly unfavorable, and it would be absurd to suppose that the greater portion of them on going out from the institutions can of themselves succeed. Many young men and women who form the population of these institutions have no family which can offer them a home or relatives who can aid them. Sometimes they are absolutely alone. In order that the blind may under such circumstances as these meet the severe competition of life with any prospect of success, it

is necessary that at least the first steps in the way of self-support be facilitated, and in some cases such aid must be permanent. Hence the need everywhere felt for societies of patronage. As M. Leereton has implied, in many cases this aid should and will come from relatives and friends. Blind persons can often more than earn a living by work at home, even where no special trade can be profitably pursued. Boys and young men readily adapt themselves to many kinds of farm and domestic work, and girls and young women can with very little supervision do almost all kinds of housework. Such persons, if intelligent and cheerful, are often the light of the household, and by their temper and spirit as well as by their general utility become indispensable members of it. Their school education and possibly musical training, even where it has not fitted them to command positions as teachers, may be of very great value in the family in helping brothers and sisters, nephews and nieces, and the children of the neighbors in getting a start toward a higher culture. When parents die, they are more than welcome with brothers and sisters, and more than compensate for their care and support by their general utility. A striking illustration of this family labor is found in the memorable case of the Austrian boy of whom Buffom wrote nearly fifty years ago. He, reared in all the domestic labors of the family, as a boy, tended the younger children, took care of the cattle, fed, watered, and milked them, swept, brought in wood and water, did kitchen work, and became an excellent cook. As a young man, he went into the fields with his brothers and took his part in all the farm-work, made hay, gathered fruits, trimmed vines, went wherever he needed to, and worked exactly as others did; and after reaching maturity he was intrusted with the entire care of two wine-cellars, for he lived in a vine region, with the delicate task of testing, bottling, and assorting the wines. He was also a skilful mechanic and general workman. His rare manual and general dexterity would probably have made it possible for him to succeed even without family aid, but it can readily be seen how much easier his position was made and how much more assured was his success from his position in the family.

But many persons fitted by natural gifts and by training to be equally serviceable to themselves and to the world drift helplessly into almshouses, a burden for the world to carry, for want of a place to which they could adjust themselves and be helpful. The conditions are often similar in the case of those competent to earn a living by a trade or by music in some of its various phases. They have not the ability to secure the opportunity for the exercise of the powers

they possess. Others, perhaps less skilful in their special art, but with the advantage of sight, crowd them out; and they find themselves helpless and dependent. Again, mechanical skill is not always combined with business ability. In the seeing world this is provided for, and the skilled workman (in a business managed by others) readily finds his place; but the blind are so few and far apart that, unless they can adapt themselves exactly to the conditions of seeing workmen, they must be their own business managers. And so they often fail where their skill might have given them success, if it had been properly managed. These facts all point to the conclusion reached by M. Leereton, and not by him alone, but by the great majority of those who have studied practically the conditions and needs of the blind; namely, that at least the first steps in the way of self-support must in a large number of cases be facilitated, and that in some cases such aid (not necessarily money aid) must be permanent. This conclusion reached, the great problem of methods arises. How can this aid best be rendered,— best for society and best for the individual? Time will not permit me to enter in detail upon a description of the various plans and methods which have been adopted by the States, institutions, and individuals for carrying out this work. They may be roughly grouped in two classes, — the aggregated method and the segregated, or individual, method. The various charitable working homes for the blind — best illustrated in England by that monument to the charity and wisdom of Miss Gilbert, the Institute for Promoting the General Welfare of the Blind, and in this country by the most admirable and excellently managed Workingmen's Home for the Blind in Philadelphia — belong to the first of these two classes. Their organization is simpler and their results more imposing from the very fact of aggregation than those of any form of segregation, and it is to the establishment of such institutions that efforts in this country have chiefly been directed. Thus far little has been done in this country, except in Philadelphia. The pioneer of work for the blind in this country, Dr. S. G. Howe, was firmly convinced of the evils of the unnatural aggregation of defective classes; and his able successor has set forth those evils at length and with great ability in a recent report. Aside from the general evils of aggregation, the necessary limitation of these homes to those without families or to those who can live within the immediate vicinity of the home has tended to lessen public interest in them.

The second group of organizations for the aid of the adult blind

has segregation for its central principles, as opposed to the formation of an artificial community of the blind. Needed aid is to be given to enable the blind person to live by means of his own efforts, but to live in ordinary society and as a member of the community to which he naturally belongs. The best illustrations of this method are the Saxony system, where every blind pupil of the State institution is under the watchful care and aid of that institution after leaving it, and the Paris society for securing positions and rendering aid to the graduates of that institution. The former is under State control, and its work is carried on at State expense. Each graduate from the school is fitted out with the apparatus for earning a livelihood. The community in which he is to live is taught to be interested in him. His business ability is re-enforced by advice and aid from the institution; and, in case of failure to make both ends meet, a small amount of money may be granted to eke out his support. Each pupil is thus kept in vital connection with the rest, at the same time that he forms an integral part of the society in which he lives. The system has proved especially helpful to the female blind. Dr. Armitage, Secretary of the British and Foreign Blind Association, recently made a tour through Saxony, visiting the homes of many of these blind people and so satisfying himself that the system was not a mere theory, but a practical and effective work.

The Paris society, which recently held its twenty-fifth annual meeting, is a voluntary organization, supported by private contributions, and seeks to do substantially the same work for the graduates of that institution. The report of the society shows that a very large number have been really and substantially aided by its means. A temporary working home, subordinate to the general aim of the society, has been found necessary, to make provision for those who cannot be at once provided for; and aid in money is given to those who cannot at first make a full living by their efforts and who cannot find an immediate opportunity for labor.

The Paris Institution for the Education of Blind Youth is the mother of all the educational institutions for the blind of the world, and long experience of the Paris society likewise furnishes fruitful suggestions to us in this country for our efforts in aid of the adult blind.

With no disparagement of the earnest efforts and valuable results of those who have established homes for the aggregation of blind adults, experience seems to show that the segregate method presents the most generally practicable and the most useful means of render-

ing the needed aid, with fewer possibilities of abuse or imposition. But for such aid to be effective and truly serviceable it must be recognized. The details of organization can be left to be worked out as needs arise; but a general scheme of aid, based largely upon the methods of the Paris society, cannot fail to be of great service to the cause of self-support among the blind.

Briefly sketched, the organization in its simplest form would involve the interesting of enough charitably disposed people to form the organization, and give it at least a small financial backing. Its executive officer should then seek by communication with town and county authorities and superintendents of schools for the blind to find out the names and needs of all their adult blind who are likely to become dependent in the region covered by the organization. Publicity should be given to the organization, so that the blind may know of its existence, and that the charitably disposed, learning of it, may be inclined to co-operate with it. All money aid rendered should be merely temporary, and should look toward a condition of self-support. All blind applicants should be helped to earn a living in the way for which their education and training best fit them. And, in the case of youth without relatives to look to, an effort should be made to secure homes for them where they may make themselves useful.

In States which make provision for the placing of dependent children, this work might be done in co-operation with the State. It will require some effort and some education of the public to convince many that a blind young man or woman may earn a living at farm or domestic work; but the spirit of philanthropy will come to the aid, and the blind person who was first received into the family out of charity will often come to be considered an indispensable member of the household. Efforts should be especially directed to securing patronage for the blind mechanic, piano-tuner, music teacher, and all such who, with the sympathy and support of an organization, will find it much easier to secure the position in society in their special callings to which their talents entitle them.

In cases where the father of a family has been smitten with incurable blindness, and proves incapable of doing anything immediately for his support, the society can indirectly render him aid by assisting the wife or children to ways of providing the family support, can get them boarders, find places for work for boys or girls, and give the sympathy and stimulus which the period of depression incident to such a terrible affliction needs. In short, the society should be a prudent and sympathetic adviser and friend, standing ever ready to

encourage the depressed, to foster the spirit of industry and secure it a field of exercise, and to repress mendicity and pauperism by a healthy and natural stimulus to self-support. I am satisfied that this work can be done more thoroughly and efficiently, with less probability of its becoming mechanical and perfunctory and drifting into practical pauperism, if undertaken by private organization. In the midst of the generous and far-reaching philanthropy of the State, we are in danger of losing sight of the preciousness of individual private charity; and here is an opportunity for its display which appeals to the sympathy and the imagination, while at the same time it calls for large tact, prudent judgment, and wise discrimination. Such an organization may, in some of our large cities, lead up to the establishment of workshops exclusively for the blind, where special facilities for their particular needs can be had, and where the business can be managed by persons with business capacity and training. But this should be a purely business proceeding, arising naturally and maintaining itself unaided financially. In such workshops, congregated boarding-houses or homes exclusively for the workmen should be discouraged, and every effort made to have them live in the world as others do. And, above all, those shops should be considered as merely subsidiary to the larger work of general aid to the blind.

Those who study this subject in the light of experience will find much that is suggestive in the annual reports of the Paris society, which can be obtained by applying to the director of the National Institution for Blind Youth, Paris. Much matter of interest will also be found in Dr. Armitage's work on the "Education and Employment of the Blind," which contains an account of his visit to the Dresden Institute and to its pupils, and which can be had of the British and Foreign Blind Association, London.

The results of the congregate system at its best can be seen in the reports of the Workingmen's Home for the Blind, Philadelphia, whose superintendent will be only too glad to furnish all possible information concerning his work.

IV.

Organization of Charities.

REPORT OF THE COMMITTEE ON THE ORGANIZATION OF CHARITY.

BY ZILPHA D. SMITH, CHAIRMAN.

The hospital, the relief society, the children's home, and the home for the aged are familiar in every community. These, with many others, are the specialties of charitable work. The poor in cities could hardly get on without them, but each touches the poor at but one point.

On the other hand, a society for organizing charity (as often called associated charities) tries to bring to bear upon each poor person who comes to its knowledge all the agencies and influences, charitable, economic, or moral, that are necessary to his welfare. It helps the poor to help themselves. It also helps the benevolent and the charities they support to help each other in their good works. No true society for organizing charity ever says of any case of need, "This is not our business."

Occasionally, a hospital or a home helps those not fitted for its peculiar care; and a relief visitor gives long-continued sympathy and counsel, besides relief, or after the need of aid is past. These are exceptions; and, in the Charity Organization movement, there are exceptions of the opposite kind, some of the societies undertaking extra and special works.

Extra Works.

It will clear the way, if we speak of these first.

Take the matter of relief. Out of thirty-five* societies reporting this year to your Committee, seventeen say that they dispense relief from their own funds, eighteen that they do not. Of the seventeen who say they give relief, however, one (Quincy, Ill.) gives only when

* Five societies which answered the Committee's questions last year have not been heard from, but five others have taken their places

all other sources fail; one (Taunton, Mass.) gives only clothing or a loan; one (Newburgh, N.Y.) gives work only, except in six instances this year; one (Buffalo, N.Y.) gives only interim relief, but supports also a dispensary and hospital; and three (Minneapolis, Minn., New Haven, Ct., and Syracuse, N.Y.) give only in emergencies. On the other hand, of eighteen who answer that they do *not* give relief, five (Bridgeport, Ct., Brooklyn, N.Y., Chicago, Ill., Lynn, Mass., and Newport, R.I.) provide charitable work, which is a kind of relief; one (Detroit, Mich.) gives meals and lodgings; one (Cambridge, Mass.) gives clothing; one (Louisville, Ky.) gave $75 in the course of the year, and coal, donated from various sources; one (Poughkeepsie, N.Y.) aids only in a few urgent cases; and one (Baltimore, Md.), in an endeavor to organize the relief of individuals, has received some of their subscriptions as a Golden Book Fund, though preferring to refer families to the donors for their personal attention. So there remain but eight societies who can answer an absolute nay to the question, "Do you dispense relief?" (These are Boston, Mass., Davenport, Ia., Indianapolis, Ind., Lowell, Mass., Newark and New Brunswick, N.J., New Orleans, La., and New York City.) On the other hand, ten seem to be full relief societies (Chattanooga, Tenn., Cincinnati and Cleveland, Ohio, East Saginaw, Mich., Philadelphia, Pa., Salem, N.J., Springfield, Ohio, Trenton, N.J., Waltham, Mass., Wilmington, Del.). Between these extremes there are seventeen which do so little relief work — five of them only in return for labor performed — that it is fair to say that twenty-five out of these thirty-five charity organization societies have shown by their reports that they prefer *not* to be almoners of relief.

Relief in Work.

In five of the large cities (Brooklyn, Buffalo, Chicago, Cleveland, and Philadelphia) and one of the smaller ones (New Haven, Ct.), the societies for organizing charity carry on wood-yards, where men are employed a few days or more, when in need. In three large cities and two small ones (Cleveland, Louisville, Philadelphia, Lynn, New Haven), they support wayfarers' lodges, where men, and sometimes women also, work for meals and lodging. In one (Poughkeepsie, N.Y.), men are employed in breaking stone.

Nine of the societies (Brooklyn, Philadelphia, Bridgeport, Ct., Cambridge, Mass., Newburgh, N.Y., Newport, R.I., Orange, N.J., Poughkeepsie, N.Y., and Salem, N.J.) provide sewing for women; and three have laundries (Brooklyn, N.Y., New Haven, Ct., and

Orange, N.J.). All but two of the cities where work for women is provided by the societies for organizing charity have a population of less than eighty thousand. Usually, the sewing given is coarse work on underclothing or bed-linen, and is paid by a pension of about fifty cents a week in money, groceries, or clothing. In two cities, work on carpet-rags is used; and, in Brooklyn, women can be employed day after day on such work. The laundries also provide continuous work.

This is advisedly called "work given in relief," though I fear it is sometimes given where aid is not needed, as if it were ordinary work. Judging from the printed reports, it is used more for relief than as a test of willingness and ability, to be followed by efforts to secure other work. One society gives as an illustration of its usefulness the case of an able-bodied man with a disabled hand. He labored faithfully for the society nearly all winter, except when occasionally he had some other little job; and this made it unnecessary for him to apply for relief, as in other years, to the superintendent of the poor. (Poughkeepsie, N.Y., Annual Report, 1887.)

A labor-test carefully watched might enable the societies to secure commercial work for many of their clients, even for a man with a disabled hand. The knowledge which makes it possible to help a man away from dependence on charity, even from dependence on charity work, is the best help that charity work can give; and Brooklyn, Chicago, Cleveland, Louisville, and Newburgh evidently use the work they support to this end.

Preventive and Educational Work.

The other agencies supported by societies for organizing charity are largely preventive or educational. One (Syracuse) has a society to prevent cruelty to children; one (Philadelphia) has an excursion fund for sending women with infants or sick children on trips to the park; three (Brooklyn, Buffalo, and Orange, N.J.) have day nurseries; one (Philadelphia) has supported kindergartens, now all turned over to the Board of Education; two (Bridgeport, Ct., and Wilmington, Del.) have kitchen gardens; six have sewing-schools for girls (Bridgeport, Ct., where about one in ten of the children pays five cents for each lesson, Orange, N.J., where the garments made are given to the children, Newport, R.I., Salem, N.J., Sandusky and Springfield, Ohio); two have cooking-schools (Bridgeport, Ct., and Lynn, Mass., the latter in vacation only); one (New Brunswick, N.J.) has a girls' club and a reading-room; one (Buffalo) has a night school, attended

by intelligent mechanics; four (Buffalo and Cleveland for women only, Detroit, and Brooklyn) have labor bureaus or work exchanges; and eight have saving societies, five of them for coal (Buffalo, Chicago, Orange, N.J., Cambridge and Lynn, Mass.), two with house to house collectors (Newburgh, N.Y., and Newport, R.I.), and one (Indianapolis) a Dime Saving and Loan Association.

The predominance of relief by work and preventive or educational agencies does not show that these are thought of higher importance than hospitals, relief societies, or homes; but these new agencies were needed to fill the gaps in the benevolent work of the various cities.

To establish and support any such special work may be called organizing *a* charity, but some of the societies strongly feel that to undertake it themselves interferes with the work of organizing charity in its wider sense. We are likely to look with less impartial judgment upon a benevolent agency we have ourselves started, and to use it when we can so easily, rather than take the trouble to secure aid from some fit charity already existing. The position of the society, as a helper, not a rival, is more clearly seen, if it keeps its hands free from such extra work.

Out of the fifteen societies of organized or associated charities in cities of over one hundred thousand inhabitants, four (Boston, Newark, N.J., New Orleans, and New York) have no special agencies under their own control; and Indianapolis, with only its Dime Savings Association, may fairly be counted as a fifth. On the other hand, out of twenty cities of less than one hundred thousand inhabitants, only three societies (Davenport, Ia., Lowell, Mass., and New Brunswick, N.J.) are without their special agencies. It seems, therefore, that in the larger cities the societies find it easier to make their work distinctly a general one.

In a description of the Union for Home Work in Pittsfield, Mass., a town of fifteen thousand inhabitants, Anna Laurens Dawes accounts for this by pointing out that in large towns, especially in those which live upon manufactures, there is much want; while those who must relieve the suffering "are comparatively few in number, and their difficulties are enhanced by the fancied necessity that each of them should do so many things. The hospital, the home for the aged, the missionary society, the sewing society, the literary club, the French class, the Beethoven club, are all composed of exactly the same people. . . . Charity organization in the country or the town [therefore] seeks to

organize all the charity of the town into one body, under one name, and emanating from one source, and there under careful supervision. Its advantage to the needy is obvious. Its advantage to the philanthropist, who finds himself an officer and a giver to one organization instead of a half-dozen, is even greater." (*Lend a Hand*, March, 1888.)

The Union for Home Work which Miss Dawes describes is one of eight relief agencies that have favored your Committee with either written or printed reports, and are established where no charity organization society exists: Lawrence, Northampton, Pittsfield, and Springfield, Mass., Pittsburg, Pa., Camden and Plainfield, N.J., St. Louis, Mo. A study of their methods has been of service, and some of them might fairly rank with those societies for organizing charity which give relief. A few references will be made to the work of these relief societies.

New Societies.

Seven new societies for organizing charity have been formed within the year (at Altoona, Pa., Charleston, S.C., Decatur, Ill., Fall River, Mass., Janesville and St. Joseph, Mo., and San Francisco, Cal.). There are now about sixty such societies in the United States.

The Organization of Charity.

Having recounted the extra and varying work undertaken in different cities by the charity organization societies, let us see in what they all agree. The following is a fair statement of their objects: —

The permanent cure of each case of need, where cure is possible.

To see that deserving need of whatever kind is promptly and properly relieved.

To prevent begging and imposition.

To encourage thrift, self-dependence, and industry.

To elevate the home life, health, and habits of the poor.

To prevent children from growing up paupers.

To enlist in charitable work as many volunteers as possible.

Through them, and in other ways, to give the community knowledge of the need, and of how it may be met and removed.

To attain these ends, each society offers its organization and its workers to the citizens and charities of the community, to be used in developing co-operation, investigation, and friendly visiting. It practises absolute impartiality as to creed, race, and politics. No proselytizing is allowed, and no interference with existing benevolent agencies.

Co-operation.

It is evident that local charities cannot co-operate unless they know of each other's existence and methods, and such knowledge is generally wanting in the great cities. Directories of Charities in book form have been published by four societies (Baltimore, Boston, New York, and Philadelphia). The Detroit association prints a directory in each of its reports. Four societies (Buffalo, Newport, Indianapolis, New Orleans) print reports of some co-operating agencies and their own report within the same covers.

Whether it publishes a directory or not, every charity organization office is a bureau of information about all the charities of the city. The gathering of this information discovers unknown charities, and reveals the gaps. To see that these gaps are filled by individual benevolence, by legislation, by extension of old organizations or the establishment of new, has been part of the work of organizing charity.

Action of this sort has sometimes grown out of conferences of the various charities called by the societies for organizing charity. These have been large or small, on general or on special topics, as varied as the character or the need of the different cities.

Another and most valued means of assisting co-operation has been the exchange of information about individual families, between the local charities, through what is commonly called registration. It is sometimes implied that the object of registration is simply to gain information for the charity organization society. This is not so. In Boston, where the plan originated, and in many other of the fourteen societies that report some work of this kind, the records are private, and even a director of the society has no right to examine them. Information is given to any person or society only when the family referred to is in their care or referred to them for investigation or visiting: then it is freely given. A report from a church or society that it undertakes the full care of a certain family secures reports of any future application to other agencies, and also prevents the family's being placed in the care of any visitor of the Associated Charities. It prevents overlapping in visiting as well as overlapping of relief. The success of such an exchange of information shows that the charities appreciate its good results, and that the society has chosen officers whom other organizations trust.

Twenty-one of the societies report that co-operation is increasing, the other fourteen making no answer or reporting it as stationary.

From the annual reports are gathered the following items, showing peculiar features of co-operation in different cities: —

The Louisville Charity Organization Society has received donations for relief amounting to about $600 in each of the last two years, and divided them between five co-operating agencies, since it preferred to have no relief fund itself. In Indianapolis, "a joint Committee collects for the Charity Organization Society and the Indianapolis Benevolent Society. If preferences are indicated, they are followed. If not, the Committee uses its judgment in distributing, based on the needs of the two societies."

These are small beginnings; but they look toward the adoption in this country of the Liverpool plan of a combined collection for all the charities, which there has so largely saved the expense of collection and increased the income of the charities by making them better known. Englishmen, however, are usually careful to indicate the charities their gifts shall help.

The Associated Charities of Wilmington, Del., send visitors to the almshouse and the boys' reform school, with good results.

In Buffalo, when women are sent out from the Labor Bureau, the employers take pains to report on cards furnished whether the work is satisfactory or not, the time employed, and the earnings.

In Brooklyn, the Wood-yard makes similar reports to citizens who send men to it.

The Brooklyn Bureau of Charities investigates for the Diet Kitchen, the New York society for several dispensaries; and in the latter city, in 1886, the leading journals submitted to the society three hundred and forty-two appeals, which they had been asked to print.

The charity organization societies throughout the country are of constant use to each other in exchanging reports, correspondence, and visits, and in meeting persons sent from one city to another, or making inquiries about individual families.

Investigation.

One of the most important services a society for organizing charity can render is to make its investigations thorough and helpful. In many cities, these societies have raised investigation from a mere inquiry to determine the worthiness or unworthiness of an applicant to an endeavor to learn the immediate and underlying causes of his need and to discover how these causes can be removed. To quote from one of the reports (Boston Associated Charities, Ward IX., Annual Report, 1886, p. 41): "The possibility of imposture is not so much to be guarded against as the constant danger of mistakes, arising from a misunderstanding or an incomplete understanding of

the character and needs of the families. Two-thirds of the errors in charity work arise from misinformation or lack of information."

An agent for public relief has to learn whether there is destitution, if the family can be trusted to use relief well, and such facts of residence and payment of taxes as determine whether a city or town or the commonwealth shall pay for the relief afforded.

The agent of the society for organizing charity has likewise to learn the need and the character of the family, but also much more. If there is sickness, he must learn from the physician its character, and what, besides the physician's own care, is needed to secure recovery. If members of the family might work, he must learn what they know how to do, and get the opinion of former employers. Relatives are to be sought out, old friends found again, the official record searched for data for a pension, or something else devised which shall discover the solution of the difficulty.

A London agent, several years since, confirmed the experience of workers in this country, that to let a woman tell her own story in her own way gave a much better idea of her character than to draw it from her by set questions. When this story is told in her own home, she is more at ease, and much is learned from the surroundings without words. To talk with a poor person — a stranger — in such a way as to gain his confidence, and to elicit at the first visit all the information necessary, is a matter requiring skill and experience. The paid agent, giving every day to the work, gains this skill, and also a general acquaintance with the conditions of life in his district, which enables him to see the bearing of trifles which would escape a less constant worker, but may prove clews to the real difficulty.

Because of this advantage, some argue that only those who make a business of it should do charity work. More think the volunteer alone can have the true spirit. The societies for organizing charity believe that both are needed,— the paid worker to make the first inquiries and to help the Committee to direct the visitors; the volunteers to bring to the agent and to each other the resources of their varied lives, and to give to the two or three poor families each makes his friends that constant personal sympathy and interest which it is impossible for any agent to give to the hundreds of families he knows.

Friendly Visitors.

The reports of the societies show, on the whole, an encouraging increase in the number of volunteers at work. Baltimore takes the lead, with an increase of ninety-five; Brooklyn next, with sixty;

Chicago follows, with fifty-one; while the gain in New Orleans and New Haven, though smaller in number, is larger in proportion. A few have lost in numbers, but the net increase over last year's report is 272. The total number of volunteers reported is 3,560, still far from enough. Too large a proportion are women,—not one woman too many, but we need more men.

In Baltimore, some twenty students and teachers from Johns Hopkins University have acted as friendly visitors, though not all at one time. Most of these have been graduates from colleges elsewhere, taking some special course at Johns Hopkins. They are therefore more mature than the ordinary undergraduate, and "make the very best of visitors." Mr. Warner writes: "The effect upon the students themselves is most excellent, as I think all will testify who have tried it. To those coming from less populous centres it gives a knowledge of the nether side of our modern city life, and at the same time a fuller comprehension of the religious, benevolent, reformatory, and correctional machinery that is being put in motion for the betterment of urban society." (Letter from A. G. Warner, General Agent Charity Organization Society of Baltimore, and formerly Fellow of the Johns Hopkins University.) The instructors and graduate students have given lectures in and out of the university on benevolent work.

In Boston, during the last year, forty-one young men, students staying in or near the city, have acted as visitors.* Some of those from Harvard University came through the influence of Professor Peabody's course on the "Ethics of the Social Questions."

In the Union Theological Seminary of New York, at Cornell University, and doubtless elsewhere, some of the literature of charity is included in the course of reading.

This study, and the practical work as visitors, even under the difficulties of a strange city and of a short residence, must create in the students an interest in the charities of their own homes, and help to make their judgment intelligent and wise. The years are too few to show much of this result. In Boston, however, a minister of one of our large churches did his charity work more easily and better because of his experience as a visitor; and a young and wealthy man, writing from a Western city where he is active in all good

* Fourteen from the Harvard Divinity School, thirteen from Harvard College, one each from the Harvard Law, Dental, and Agricultural Schools, six from the Episcopal Divinity School, two from the Boston Theological School, two from Boston University, one from the Institute of Technology; also, one young lady student and one teacher from the Conservatory of Music. In all, this society had some 900 visitors in the year.

works, speaks of the great benefit he derived from his year's acquaintance with the Associated Charities.

In some places, visitors are still given small districts; but there is a growing preference for assignments to a few families. These fit the right visitor to each family, and make the work more personal and friendly.

Both investigation and friendly visiting lead back to co-operation. One cannot go far in dealing with any family in need without asking co-operation, at first, of some charity, and, later and even more important, of the employer, the landlord, the neighbors, the relatives, or all of these,— the natural moral and economic agencies that affect all our lives.

Families cared for.

The number of families treated during the past year shows a decrease from 1886–87 in thirteen cities, an increase in nine. If decrease means fewer applications for relief, it is a good thing; and doubtless there has been less distress this year. But, where visiting is established on the plan of continuous friendship, an increase in the families dealt with does not imply an increase of applications for relief; and, in the new societies especially, an increase may mean merely that the society is overtaking the work that waits for it.

The total number reported is 31,231 (including reports from nine cities not heard from last year). These are not all paupers, either in the technical sense of receiving relief from the taxes or in the moral sense of being willingly dependent on alms. But the figures represent that 31,231 families in trouble have found persons willing and able to enter into their difficulties, and to spare neither patience nor effort in removing the cause or applying the remedy. The visitors work for the future; but they do not neglect to work in and for the present, on which the future must be built. Each family is dealt with by itself, without fixed rules, yet with due regard to the effect upon its neighbors and friends.

A special officer to assist and suppress street beggars is employed in New York and in Philadelphia,— a necessity from which smaller cities are fortunately free. Everywhere, however, some work of this kind must be done. The Lawrence City Mission reports that an old beggar, whose children could support her, was suppressed temporarily by persuasion, again by threat of arrest, and finally by arrest, followed by probation. This arrest has proved the turning point in the family's life. Their pride was touched: the mother is kept at

home, the rooms are cleaner. This is a fair instance of the persistent work often done.

The pleasanter side of the work is not always less difficult. In Chicago, a man in middle life became incurably blind. He had been in business in a small way, and earned a reputation for honesty, economy, and good moral character. He was fast getting to feel that he and his were proper objects of charity, and that he need not — indeed, could not — make any effort for their support. If worthiness alone were to be considered, there could be no question about helping them. But the Charity Organization Society was not content to let so able a man fall into helpless dependence. A visitor was appointed, a man of resource and devotion. With much difficulty, the blind man was persuaded to go to a school for a time, care of his wife and child being pledged during his absence. He returned in eight months, a new man physically and mentally. The regular work and meals had improved him in every way. He desired to help himself. Since then, he has been working at various things, and is now just about self-supporting. The co-operation of a society in another city in getting the testimony of former acquaintances as to his good character, of an optician in examining his eyes, of the relief agency, the School for the Blind, and of the employers who have since given him work,— all through the steadfast friendship of the visitor,— have overcome a difficulty which seemed at first insuperable. What obstacle then shall discourage us?

To review this report in brief: Some of the societies established primarily to organize charity have charged themselves with the administration of relief funds, of relief by charity work, or of special preventive and educational agencies. Others have avoided undertaking any of these duties, though encouraging or using agencies for these purposes. All are agreed in endeavoring to serve the poor and the community by doing work which shall be permanent in its effect, while undertaking to see that immediate need is promptly and wisely cared for. To this end, they offer their services and find an increasing call for them as a means of co-operation between the local charities, by becoming a bureau of charitable knowledge, by a system of registration and exchange, by publishing directories, arranging conferences, by employing agents for investigation, and by organizing bands of volunteer visitors. In friendly visiting they find the flower of charity organization, not more important than the roots of co-operation or the stem of paid work, but more lovely.

DRUNKARDS' FAMILIES.

BY REV. WILLIAM FREDERIC SLOCUM, JR., BALTIMORE.

"Sociology," said the late Dr. Mulford, "is the coming science, and the family holds the key to it."

No satisfactory conclusion can be reached in discussing the question, What is to be done with the families of inebriates in the work of true charity? without a clear conception of the function and position of the family in the State.

I consider the family, ethically, at least, as a unit in the social economy, and it is the form in the State which alone is a sufficient basis of all order; while out of this institution grow the more complicated conditions of the social fabric. So long as the family exists, all else in the State is possible; but break up this institution, and you have chaos. Whereas the State may be destroyed; but, if the family remains, a new State will rise upon the ruins of the old. Therefore the conservation of the family is of first importance.

"The family perpetually reproduces the ethical history of man, and continually reconstructs the constitution of society. All students of sociology should grasp this radical truth." (Dr. H. B. Adams.)

The highest development of society involves the highest development of the family. Whether the family stood out as a distinct institution among more primitive peoples is not important in considering present conditions; but the preservation and perfection of the family are the purpose, and we might almost say the end, of the present order. The beginning and the completion of society are found in the household; and I mean by this far more than Plato's idea, according to which the State became practically one great household where no one was to know his own children.

The element of union in the family must be the mutual devotion of parents and children, and the purpose to realize those conditions that produce the highest types of character in the household. The function of the family in its relation to the State is to train good citizens; and, in its relation to society in general, its province is to produce industrious, honest, temperate, noble-minded men and women. And, when the home is not fulfilling its high prerogative, the State and society have a duty in preventing it from training base citizens and degraded men and women, and must do for the children what the home has failed to accomplish.

The family, though existing for the highest purposes, when perverted, becomes a great source of evil in the State and in society. For example, Dr. S. W. Dike has somewhere pointed out the fact that it has been very largely the habit to look upon poverty, intemperance, and crime as the chief sources of demoralization to the family; but he asserts that it can be shown that, if intemperance vitiates the family, it is more largely true that the degraded family produces the conditions which create intemperance. He further insists that, when we learn to use our statistics more scientifically and study more accurately the various contributing causes of crime, there is little doubt that we shall find that the evils of defective family life have more to do with crime, and very likely of poverty, than have crime and intemperance to do with destroying the family.

Now, if this is true (and I believe it is), then the principle must be recognized that true charity, whether administered by the State or through individuals and private institutions, must seek not only to rescue the home from all base conditions, but often must break up the unworthy family, and, so far as possible, create for those taken from these base households an environment most like the true home, in order that the highest interests of society and the State may be served. Of course, we all recognize that wise charity should interfere as little as possible with the economy of the family, and that, as a general rule, parents are the best guardians of their children; but, when the home is simply a school of vice, then, in order that society may be protected from the viciousness of these falsely trained children, it is its duty to rescue them from their base condition. The best legal codes declare that a child is to be taken from a base parent, and put where it can lead a useful and honest life; and we may go farther, and say that society is recreant to its duty, when it allows a child to remain with a parent that persistently teaches it beggary and crime. It is when the unfaithful parent has been false to his trust that charity must do its work.

Mr. David Dudley Field, in his admirable article in the *Forum* upon "The Duties of the State to Children," makes it very plain that not only does the penal code make it a crime for a parent to desert a child or omit to furnish food, clothing, shelter, or medical attendance, or wilfully to permit a child's life to be endangered or its health to be injured, but, much more than this, it makes it a crime against the State for the parent wilfully to allow the child's moral nature to become depraved.

Now, if we admit, as I am sure we all do, that children should

never, under any circumstances whatsoever, be left in the society of criminals in confinement, we must, I think, also admit that children and criminals under no circumstances should be left in the same society, whether in confinement or in the home.

If, now, we accept the statute of our best criminal codes, and notably that of this State (New York), as wise and just, which makes it a misdemeanor for a parent to wilfully permit a child's health to be injured or allow its moral nature to become depraved, then I think we must admit that it is a crime against the State and against society for a parent to make an inebriate of himself, because this involves the neglect of his child's health and the corruption of its morals. And we can go still farther, and say that the drunkard is a criminal, because he wilfully, by his inebriation, destroys that institution which, as we have said, lies at the basis of the civil and social order. The inebriate, then, by his wilful persistence in drunkenness, makes himself a criminal, and unfitted to care for the morals of his children; and, therefore, the general conclusion which I think we must accept as a working principle is that the children must be taken from drunken parents.

For example, a few weeks ago there was reported to one of the district boards of our Baltimore Charity Organization Society a case which you will all recognize to be by no means an exceptional one. It was the family of a laborer, consisting of a father, mother, and two children,— one nine years old and the other five. The man, during the past two or three years, has gradually sunk to the condition of an inebriate, and, when drunk, is vulgar, profane, and often brutal. The mother has also taken to drink, so that, at least once or twice a week, she is in a besotted condition. The children were gradually becoming beggars, the older taking the younger on short trips to ask for food to feed themselves and their parents. Repeated attempts have been made to induce this father and mother to change, and adopt a better life, but to no purpose. There is hardly a doubt that these children will, under these circumstances, grow up to lives of pauperism and probably criminality. They seem very fond of their mother; and she, in her better moments, has an intense natural affection for them.

What, now, does the ideal of true charity demand in this case, especially in view of the facts that this home is degrading the family rather than performing its true function, that it is training base citizens rather than good ones, is having an injurious effect upon other homes in the vicinity, and, in short, stands for disorder rather

than order, for demoralizing influences rather than moralizing? This is the practical question which comes before many a charity organization board in our city work.

Now, it seems to me that this noblest of the virtues, which ever "suffers long and is kind," which seeks for the elevation of humanity, whose essence is never alms-giving, has only one course to pursue under such circumstances, and that the action of the Baltimore Board was wise. The children, with the assistance of the Children's Aid Society, were taken entirely away from these parents, painful as this was, and placed in an industrial school, where they are entirely removed from their old home and all its baneful influences, and where in all probability they will become industrious and upright members of society, and therefore good citizens. It seems to me, also, that we must go still further, and say that it is a false sentimentality which insists that such parents shall be the guardians of their children; and that, out of the highest regard for the family, such base conditions as were represented in this home of which we have just spoken must, as far as possible, be destroyed.

In this connection, let me call to your attention that remarkable investigation made under the personal direction of the noble Earl of Shaftesbury, just before he brought into the House of Lords his motion on the "Repression of Juvenile Mendicancy and Crime." If you have read the remarkable speech which he made at that time, you remember that he brought the testimony of one hundred gentlemen, "particularly and practically conversant with that class," and the opinion of one hundred city missionaries, besides the confession of one hundred professional misdemeanants, to show that the principal cause of crime was juvenile medicancy, and that, in the large majority of cases, the cause of juvenile mendicancy was parental misconduct. As a result of this investigation, the bill presented was passed. Lord Shaftesbury's proposition was that the vagrant act should be extended so as to empower the police to apprehend — not for the purpose of punishment, but of protection — all children found in a state of vagrancy in the public streets; and these children were then to be educated, if possible, at the charge of the parents,— if not, at the expense of the State. *But, in any case, they were to be removed from the corrupting influence of the parents.*

While I would treat the wilful drunkard as a criminal, and while I would use every human influence to guard the children and protect the parents, I think also that the inebriate must often be treated as a sick person; and, for such cases, I know of nothing better than

recent legislation in my own State of Maryland. A new law has just been put upon our statute books, which provides that an inebriate may be arrested and brought before a commission, which shall examine him and all evidence in regard to him; and, if he is shown to be an habitual drunkard, it shall proceed as in cases of persons alleged to be lunatic or insane, and the rules of law and proceedings applicable to the property of lunatics shall apply to him, and he shall be released only when this commission, with the order of the court, shall deem it wise to return him to liberty and his home, if he has one. Here the remedial idea lies behind the punitive; and, in any case, charity ought to have the means at hand to enable it to resort to the most heroic measures to cure the inebriate of his malady, and so, if possible, to preserve the family. And it must be borne in mind that, owing to his physical, mental, and moral conditions, only the most vigorous treatment will avail.

I have taken this radical position at the outset in dealing with the practical question, What can be done with drunkards' families? because I believe it to be the best working principle, and because I think there is a larger hope of transforming these homes, if one starts out with the idea that they are to be broken up, if they cannot be changed, than to begin at that other extreme of treatment which is constantly in danger of drifting either into weak sentimentalism or a sense of helplessness.

Making this position, then, the starting-point, we are prepared to say that every effort should be made to keep the family together, if there can possibly be superinduced the conditions which enable it to fulfil its true function in training good citizens.

It is possible so to change the home life that in some cases these families may be saved; and here is the largest opportunity for the wisdom, tact, and consecration of the friendly visitor. That many of these homes are what they are because of ignorance and foolish training, there is not the slightest doubt. False ideas of what constitutes the family tie and home responsibilities, ignorance of what makes a home a training-school for children and a happy place for husband and his friends, are the forces that make the saloon thrive. And at these points the wise, strong adviser can put in the ounce of prevention that is often worth a ton of cure. Cooking-schools are important; but why cannot some one do a little private tutoring, and show many of these ignorant mothers and wives how to practise economy, wholesomeness, and simplicity in this exceedingly important part of home-making, so that those who can least afford it shall

not be driven to poor stimulants to counteract the effects of poorly and foolishly prepared meals in these households? Ruskin pays woman the high compliment of saying that she is responsible for all the evil in the world, because she could prevent it all. And Dr. Oliver Wendell Holmes has made the characteristic remark that "the patient may always be saved if the doctor is called in time; but he should be called two or three hundred years before the patient is born." Let wise and sensible women work away patiently and devotedly at this problem of home-making, and the problem of drunkards' families will ultimately be solved.

In order that this may be done, every visitor must carry into these homes the purpose to change the moral atmosphere as well as their outward circumstances; and this change must be wrought through personal contact with those who can inspire to a noble life by kindly, patient advice and counsel. Not only ought the discouraged mother, whose burden of toil and sorrow seems heavier than she can bear, to have the stimulus of some strong, loving woman, whose delicate friendliness will bring hope and courage to her, but, even more than this, the weak, foolish, flippant wife ought to learn from some large-minded, sisterly friend the reverence that true home-making needs from her on whom rests largely the responsibility for the atmosphere of the home. To bear wisdom and love through personal ministration is the secret of all charity work.

What many of these people need is the power to find pleasure in the ordinary course of life, so that the morbid desires for exciting and false conditions, and for acquaintance with scenes and surroundings which are unnatural, may be counteracted by pleasure in that which is simple and natural. No nobler work lies before us all than to make the poor happy in their homes, and to teach them how to be happy,— to show them that it is the place of peace; "the shelter not only from all injury, but from all terror, doubt, and division"; that it is to be "a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love; that roof and fire are types only of a nobler shade and light,— shade as of the rock in a weary land, and light as of the pharos in a stormy sea." Teach these women, what they do not always know, that, "wherever a true wife comes, home is always around her; that home is wherever she is; and for a noble woman it stretches far around her, better than ceiled with cedar or painted with vermilion, shedding its quiet light far for those who else were homeless."

TREATMENT OF POOR WIDOWS WITH DEPENDENT CHILDREN.

BY MRS. LOUISE WOLCOTT, NEW YORK.

In his wisdom, our Creator saw that "it was not good for man to be alone," so He gave unto Adam a wife. Our modern Adams seldom fail to follow the example; and, whether their incomes be large or small, they are soon the responsible heads of families.

Ordinary sicknesses may be anticipated; but the sudden taking away of the head of the family, leaving a sorrowing widow with dependent little ones, is an event which cannot usually be anticipated, and which demands our earnest consideration and help.

Brought face to face with the fact that the whole burden of the support and care of the family must hereafter be borne by herself, the sorrowing mother smothers her sobs, and goes out into the world to struggle for her children's bread. There is no more "bitter cry" than that which comes from the lips of such. Untrained, her efforts fail more often than succeed; and soon, tired and disheartened, she comes to ask our advice and help. How can we help wisely and well?

In this paper, we propose to show what the experience of patient workers has taught us to believe is both practicable and wise.

It is not possible to treat these cases with success without the aid of a Friendly Visitor, willing to devote her time, if need be for years, to the consideration and care of the family committed to her charge.

The great work to be done is preventive work as regards both mother and children. It is easy to go down, hard to keep up. It must be remembered that it will be years before the children can help themselves, each in his turn. During this time the mother must take the place of both parents. She may manage to provide the commonest necessities of life, if there are but one or two children; but with the majority even this is impossible. Remember we are talking of those who are poor in capacity as well as poor financially.

The Visitor must first gain the woman's entire confidence. Induce her to tell all her little plans and hopes; wherein she has failed and why, and what she still hopes to do. As far as prudent follow out her plans, aiding her to put them into execution. Advice given must be backed by interest manifested, in order to make a proper impression.

Be careful that the mistake be not made of allowing her to lean too much on the Friendly Visitor. Urge her to take the steps herself that are suggested, and prepare the way, so that too many steps need not be taken.

Never separate mother and child, unless the mother's moral character admits of no other course. No child able to talk and think should be left with an habitually intemperate or immoral mother. If there seems to be a hope for reformation, give her a fair and patient trial. Her love for her children and fear of separation may prove her salvation. When all efforts to reform the mother have failed, bring every energy to bear upon saving the children. Place them in families, which will legally adopt them when possible. When this cannot be done, place them in Homes, choosing such as are conducted on the cottage or home principle. Experience has shown beyond question that congregating children together in large numbers destroys their identity, and they become mere machines.

Having decided it is safe to keep the family together, begin by considering the home and its surroundings. If the rooms are not desirable or the neighborhood is bad, move to better quarters. Children need a pure atmosphere in which to thrive. It is well to settle the family near relatives, and induce these to do what is possible. I remember a case of this kind, where the late husband's sister, a working girl, stated she could do many a little thing for her brother's children were they located near at hand. This being accomplished, she kept her word, and has since made most of their clothing during her spare time.

As regards employment, because of the lack of skill, there is but little choice. Plain, coarse work by the day at the home of the employer is, in the beginning, almost the only resource. This leaves the children to be provided for during the mother's absence. Provision for many a decent old body might be made by placing her with such a family. Many benevolent persons have such whom they pension in homes of their own. Why not utilize those who are not too old for such work?

Placing two widows together, one remaining at home to care for home and children while the other is out to work, is doubtless practicable in some few cases; but they are apt to quarrel, if not congenial in their character.

Day nurseries are excellent; but, where the children are very young, there is more or less danger attending the exposure, during cold or stormy weather, in carrying them to and from the nursery. I

have a case in mind where two little ones, both under two and one-half years of age, came very near dying from pneumonia contracted in this way. Besides, the mother, working all day, tired at night, goes after her children, and all return to a cheerless home, where no warm fire or ready supper awaits them. It does not seem prudent to advise that older children, too young to work, but attending school, should be left to regulate such matters. Many accidents from fire and lamp explosions warn us of the danger.

In all large cities there are many women in *good* circumstances who add to their incomes by taking in some special kind of work at home. Among our poor widows there are those who not only are not adapted to hard work, but who have latent talent needing only development to render them proficient. Why not try what can be done in some similar direction for these who so sadly need the work for their necessities? The question of the children's care would then be solved.

There is an attempt of this kind in my own city, to be carried on during this summer; and this is the way that it came about. Our Ladies' Auxiliary Committee, failing to find enough coarse washing and cleaning for our poor widows, secured sewing of the plainest kind from one or two church sewing societies during the past winter. This resulted in a large number of garments too poorly made to admit of a selling price, and they were thrown on the hands of these societies. The secretary of one, impressed with the necessity of training, has secured the services of a thorough sewing teacher; and some fifteen to twenty women, of whom it can be said few know how to properly hold a needle, are now receiving instruction, with a view to render them self-supporting by hand-sewing. After this, a course in cutting garments follows. This appears to be a movement in the right direction, and it is to be hoped that it will be followed by others of like intent.

After the best efforts there must always remain a large proportion who cannot in any way wholly maintain their families. For these the mother's income should be supplemented by sufficient aid, given at regular periods, until the children are able to earn enough to render aid unnecessary. Let the Visitor assume the whole charge of securing this relief, and let it come as far as possible from private individuals. This is better for both, as it creates an interest in the one class, teaching them how and whom to relieve; in the other, it establishes again their faith in humanity. Relief societies are but poor substitutes for individual interest.

Watch carefully over the children, and be sure they attend school

regularly. Place them in schools where industrial training is given, when such schools exist. Study each child individually; and, should any develop talent in any direction, see to it that this talent is cultivated. As each in turn grows old enough to work, secure positions where the moral influences are good in preference to high wages. In sickness, see that competent medical advice is secured, and proper nursing.

For many reasons, it is better that the Visitor should be secured from the church with which the family is or should be connected. Next to the family tie there is none stronger than that of the church. Cultivate this church relationship. Within its bounds are so many helpful resources: Mothers' Meetings for advice, counsel, and encouragement; Helping Hands; Coal Clubs; Provident Funds, to meet every emergency; Saturday Sewing and Cooking Schools; literary and social entertainments, etc.

It may be said that all this is a great care, and a great deal to ask of a Visitor; but in a great measure we are our "brother's keeper," and the results of the sins of omission are but too evident all around us. If, after patient effort, we succeed in uplifting one family, who shall measure the reward?

V.

Out-door Poor Relief.

THE PROBLEM OF OUT-DOOR RELIEF.

REPORT OF THE STANDING COMMITTEE.

BY GEORGE E. M'GONEGAL, ROCHESTER, N.Y.

Our Saviour in his teachings said, "The poor ye have always with you." This has proved to be true during all ages of the world, and in all countries; and the same will undoubtedly hold true until the end of time. Recognizing this fact, nearly all civilized countries have adopted some system of relieving those who were so unfortunate as to be unable to provide themselves with the necessaries of life. These systems differ greatly in different countries; and in the United States each State, and in fact almost every county in each State, has a method of its own for this purpose. Within the past twenty years, more attention has been given to the manner of relieving the poor in this country perhaps than ever before; and within that time very many of our most able and philanthropic citizens have expended much time and thought in trying to devise a system which would be the most economical and at the same time the most beneficial to the recipients of public or private charity.

To aid the poor in such a manner that none shall obtain relief except those who are really needy, and still not allow any to suffer, is often very difficult and perplexing; but to do it in such a manner that those who receive aid shall be really benefited, and so that indolence and pauperism shall not be encouraged and increased thereby, is a far more difficult task to perform, and one which calls for the exercise of decision and firmness as well as sound judgment and discretion on the part of the officials who are charged with the relief and support of indigent persons. In the greater portion of the United States, as well as in Europe, there exists a mixed system of caring for the poor, there being what is called "in-door relief" and "out-door relief." Alms-

houses are provided in most of the counties of the different States, for the support of the poor who from age, decrepitude, or other bodily or mental infirmities are unable to provide for themselves, and who are liable to be permanently dependent upon the public. Hospitals, either in connection with or separate from the almshouses, are established for the care and treatment of the sick, and orphan asylums are instituted for the care and training of children. This is called "in-door" relief.

There is another class, composed mostly of people having young children dependent upon them for support, who from some cause become for the time being incapacitated from earning sufficient to provide for themselves and their families. Such people are, in most localities, furnished by the officials having charge of the poor with the necessaries of life at their homes; and this method is generally called "out-door" relief.

In-door relief is recognized everywhere as the proper method of caring for those who from mental or bodily infirmities are likely to become permanently dependent, and there is no difference of opinion as to its necessity. But in regard to public out-door relief there has been much discussion within the past few years; and, among those who have given the subject the most careful study and attention, much difference of opinion exists as to the necessity and the advisability of this method of relieving the poor.

Your Committee fully realize that the problem of out-door relief is extremely difficult to solve, that there are very strong arguments to be used both for and against its usefulness. But we will endeavor briefly to present some facts in connection with the subject, and point out some of the dangers to be encountered as well as some of the benefits to be derived under the system of public out-door relief.

The people to whom out-door relief is mostly administered may be divided into four classes; and, for convenience, we will name individual cases to represent the different classes, and then proceed to discuss the effect of the system upon each of these cases: —

First, a man who is temporarily incapacitated, through sickness or other disability, from performing his accustomed work, and who has a family dependent upon his daily labor for support.

Second, a man, who is abundantly able to work, but during certain seasons of the year is unable to obtain employment, and all his resources for maintaining his family are, for the time being, cut off.

Third, a woman who by the death or desertion of her husband is left with several small children to care for, and is only able by her

utmost exertions and strictest economy to partially clothe and feed her children.

Fourth, aged people, who have been respectable, sober, and industrious during their early lives, but who, through some unlucky turn of fortune's wheel, have become dependent in their old age.

In the first-mentioned case, where the head of a family is by sickness prevented from performing his accustomed labor and a wife and children are temporarily left in a destitute condition, something must be done to relieve their distress. And, if the man previous to that time has been sober and industrious and his family respectable, it would seem hard and cruel to send them to an almshouse, as by so doing they would be humiliated, their pride crushed, and it would be difficult for them to recover from the shock.

A little out-door relief in the form of medical attendance, provisions, and fuel, judiciously administered and carefully watched so as not to allow it to be continued after the man recovers from his illness, would seem to be the best adapted to such a case, and to be the most humane and proper course to pursue. And yet there is danger in so doing. The repulsive feeling the family undoubtedly had at first in regard to becoming the recipients of public aid and of being classed as paupers would probably soon wear away, as they would find it very convenient to have their provisions and fuel furnished free of cost; and when they are again thrown upon their own resources, although work may be plenty and the man abundantly able to perform it, yet that man and his family are apt to think it is not necessary to exert themselves as much as they have done in former years, that they can take the world easy, that there is no necessity for going without what they want for their comfort, and consequently they can spend all the money they earn, for, when from any cause their income ceases, they can have their provisions and fuel furnished by the Overseer of the Poor. If such ideas should be realized and out-door relief furnished them a second time, they will learn to rely upon the same source to help them in every time of need; and such a family is then on the direct road to chronic pauperism. The children of that family come to look upon this method of obtaining their daily bread as perfectly legitimate (in cities they are often sent to the Overseer of the Poor for their weekly allowance); and, when they grow up, they naturally think the world owes them a living, that there is no disgrace in following in the footsteps of their parents, and, having no pride in the matter to overcome, they become paupers and beggars as naturally as water flows down hill. In this manner, pau-

perism is increased and perpetuated from generation to generation. It will thus be seen that out-door relief, unless administered by judicious and experienced officials with the greatest care, watchfulness, and discretion, is liable to lead to the most disastrous results.

The injury done by injudicious out-door relief is not confined to the particular families who receive it, but it is dangerous to the community in which such families reside. Oftentimes this kind of relief is furnished to unworthy applicants or to those who could, if they would, maintain themselves; while many poor laboring men and mechanics, no better able to earn money than they, and who, having purchased a little home, are striving by industry and economy to pay for the same, are compelled by taxation to help support these unworthy dependents.

In this way, the incentive to habits of industry and saving is taken away, as those who practise such habits are forced to support the idle and improvident. Thus encouragement is offered to indolence, which is most disastrous to the industry of the community. It is stated by English writers that about the year 1832 out-door relief was given so lavishly in England that it almost threatened the country with national bankruptcy and ruin. The poor-rates that year in some districts of England absorbed more than the products of the soil after the expenses of cultivation had been paid, so that many farms were given up; and it is reported that in one parish the whole land was offered to the assembled paupers, but they refused it, saying they would rather continue the old system of receiving their relief.

In some parts of England, it is stated that the tax for the relief of the poor alone amounted to two and a half dollars per acre on the farming land; and one English writer upon this subject very truly says that "national prosperity is sapped at its very foundation when once the feeling is spread that the bounty of the charitable will enable men to live without labor."

In the second case mentioned, where a man who is able to work, but at certain times is unable to obtain employment, and who has a family dependent upon his labor for support, we do not think that any gratuitous public relief should be furnished. The best way to aid such people is to help them to help themselves. And this can be done in almost every locality by the authorities furnishing some kind of work during the winter or in times of scarcity of employment.

Breaking stone, for instance, is work which any able-bodied man can perform, and which can be made available at all seasons of the

year. And, in every city where such men are liable to be out of employment during any portion of the year, a stone-yard could be established and sheds erected, so that men could work under shelter during inclement weather. And, when a man should apply to an overseer of the poor for assistance, with a plea that he could obtain no employment, the overseer could furnish him work in the stone-yard. The remuneration for such work should not be over two-thirds the ordinary wages of a laboring man at the time, while the man should be required to perform a full day's work. He could thus be enabled to earn the two or three dollars a week which would otherwise have been given to him as a pauper; his manhood would be preserved; he would have the satisfaction of having earned the bread his family had eaten; his time would have been spent in honest industry instead of in idleness, which in a city is almost certain to lead to intemperance or other vices; his family would be saved from pauperism; his children could hold up their heads at school or elsewhere, safe from the humiliation of being taunted by other children with being paupers and having their coal brought to them by the poormaster's team, and they would learn habits of industry instead of idleness from their parents, which would be likely to make them industrious and useful citizens.

This mode of aiding such people would save the overseer of the poor much labor in investigating the necessities of applicants for relief, as all that would be necessary in the class of cases under consideration would be to offer the privilege of working in the stone-yard, which the applicant could accept or reject at his pleasure.

The small wages paid for stone-breaking would have a tendency to stimulate every person to obtain employment elsewhere, if possible. The broken stone would be valuable for street improvements.

The shaking off of those who have no desire to work, together with the incentive for all to procure employment at more remunerative wages, would very largely reduce the expenses of out-door relief in every locality where such a system was adopted. If some such mode of aiding the able-bodied poor was adopted in any city, and thoroughly executed, we believe that in a short time the male applicants for relief who were able to work would be very few, that class of people would be greatly improved, their children saved from becoming a burden upon the next generation, society be benefited, and the expenses of relieving the poor largely reduced.

A similar plan would be beneficial in all large towns or villages where there is liable to be a scarcity of employment at any season of

the year, so there should be no excuse in any part of our country for an able-bodied man to become or to remain a pauper.

We do not wish to be understood as claiming that it is the duty of any State or local government to furnish employment to its citizens, as every person should use the powers and faculties given him to provide for himself and those dependent upon him. Still, we believe it would be true economy and for the best interests of every town and city to provide some kind of employment for those within its limits who are unable to obtain it, and pay a small compensation for their labor, instead of supporting them in idleness. This system of furnishing employment for all able-bodied applicants for relief is practised, we are informed, in Boston and some other cities in Massachusetts with good results.

The problem of how to deal with the third class mentioned, composed of women who have been left by the death or desertion of their husbands in a destitute condition with several small children to provide for, is probably the most difficult to solve. When a woman left in that condition is addicted to the use of intoxicating liquors, or has other vicious habits which are calculated to cause her to neglect or demoralize her children, it would be for the best interests of such children and of the community in which they live to separate such families and place the children in orphan asylums or homes where they could be trained for lives of usefulness to themselves and to society. But when such a mother is respectable, honest, sober, and industrious, and calculated to properly train her children, there would seem to be no other humane and proper course to pursue than to aid her by out-door relief so long as she takes proper care of her children and does all she can to aid in their support. But there is the same danger attending such a course as there is in furnishing out-door relief to the first class of cases already described: the danger of the mother relaxing her own efforts, losing self-respect and self-reliance; the danger of the children being unavoidably neglected while the mother is away at work, and of their falling into bad company and bad habits.

The only course we can suggest in such cases, after pointing out the dangers to be guarded against, is that the officer who administers such relief should be very watchful, and use great care and discretion. Such a mother should be given to understand that relief will only be furnished during her good behavior, and that if she ceases to use proper effort to bring up her children to be decent and respectable, to send them to school and to teach them to be industrious

when of sufficient age, relief will be withheld, and the children otherwise provided for.

The fourth class, composed of aged people who are unable to earn sufficient to maintain themselves, and who have no children dependent upon them for support, is not so difficult to manage. As a general rule, those who are single should be provided for in almshouses. But there are many married people who have been respectable and industrious during their early life who, through some misfortune, become dependent in their old age, and who have a dread of going to an almshouse, where they would generally have to be separated. Such people, or many of them, could be provided for by out-door relief with as little and often with less expense than at the almshouse, and be allowed the satisfaction of spending the few remaining days of their life together, where they could enjoy each other's society in their little homes. Such a course would be humane and just, and in it there would be no danger of doing injury to the recipients of such charity.

From the facts already stated, it will be seen that the system of public out-door relief is surrounded by many difficulties and dangers; and it has become a serious question whether the evils engendered and perpetuated thereby do not overbalance all the good effects produced.

Many intelligent and charitable people, who have given the matter much attention, and who have had a large experience in matters pertaining to the care of the poor, advocate its entire abolition, and produce sound arguments to substantiate their position. In a report to the State Board of Charities of the State of New York, made by a committee of its members, composed of Josephine Shaw Lowell and Ripley Ropes, who have given the subject of out-door relief as much study as any persons in the State, they say: —

The only justification for the spending of public money is that the result is a public benefit. That is, that it is better for the whole mass of the people that the money should be spent. It is not right to tax one part of the community for the benefit of another part; it is not right to take money, by law, from one man and give it to another, unless for the benefit of both. The public funds are always somebody's money: they are composed of taxes which are very often hard to pay, as the bulk of the taxation comes from the many who are struggling to keep or to obtain their own homes, and to whom a slight increase or decrease is a very great matter. Therefore, the policy of public poor relief or the feeding and maintenance of one part of the people by money taken from the rest can be justified only

on the ground that it is better, both for those who are fed and maintained and for those who supply the food and maintenance, that this should be done.

This committee then go on to show the serious evils which have resulted from the lavish manner of furnishing out-door relief in England prior to 1834, and also in some localities in New York State, and then state the following conclusions: —

Out-door relief, then, it appears from the foregoing facts and arguments, fails to attain any one of the objects which should be aimed at by relief from public funds. It fails to provide that no one shall starve or suffer for the common necessaries of life, because, however lavish may be the relief, unless self-restraint and prudence be conferred upon those who receive it, all that is bestowed will often be wasted by them in riotous living, and the innocent and helpless beings dependent upon them be left to suffer far more than had the relief been denied. It fails to save the recipient and the community from moral harm, because human nature is so constituted that no man can receive as a gift what he should earn by his own labor without a moral deterioration; and the presence in the community of certain persons living on the public relief has a tendency to tempt others to sink to the same degraded level. Out-door relief cannot be of short duration, because, when it has once been accepted, the barrier is broken down, rarely or never thereafter is the effort made to do without it, and thus all such relief has the tendency to become regular and permanent.

James A. Post, Secretary of the Detroit Association of Charities, in a letter to one of your Committee, says: —

Last year, $37,000 was raised by tax for out-door relief, to be administered by the City Poor Commissioners. This is distributed among the poor of the city, mostly during the winter months, in the way of wood and provisions or groceries. As soon as cold weather sets in, the recipients flock to the office of the Poor Commissioners and make personal application for their share of this fund. They have seen it advertised in the papers, and know it is there, how much, and for them. Sometimes there is such a crowd that it is impossible to get near the superintendent for three or four hours, and a policeman is required especially to keep order among them.

And in answer to the question, Does the system tend to encourage and increase pauperism? he says: —

Such a state of things cannot fail to produce paupers, and inevitably tends to harbor a lazy and shiftless class of dependants, as well as to attract them from other cities where no such fund exists. These people learn to consider this fund as theirs, and as raised espe-

cially for them, and so depend upon it every winter. It not only tends to prevent their saving up something during the summer to provide for the extra expense of the winter months, but it demoralizes and degrades them by leading them to practise deception and to resort to all sorts of devices to obtain as large a share as possible from this source.

Mr. Post advocates, as a remedy for these evils, the entire abolition of public out-door relief, and substituting in its place organized private charity. The foregoing quotations very truthfully represent the evil effects of public out-door relief, and are sound arguments in favor of the abolition of the system. The opinions of many others who have had experience in the care of the poor could be cited in the same direction.

On the other hand, we have the testimony of a large number of able and experienced officials and others, who are opposed to the abolition of public out-door relief.

A committee of Overseers of the Poor of the city of Boston, which was appointed to make a thorough investigation of the system, after visiting the cities of Brooklyn, New York, Philadelphia, Baltimore, and Washington, and conferring with many persons interested in public and private charities in those places, and giving statistics in regard to the expenses of the relief of the poor in those places, both before and after the entire or partial abolition of public out-door relief in some of those cities, conclude their report as follows:—

Acknowledging the dangers of public out-door relief, we yet believe that, with thorough investigation and a work-test for all able to make some return in that way for aid they may receive, the risk of harm can be reduced to a minimum. Private out-door relief also has its dangers: the demoralization claimed to be the result of public out-door relief is not prevented by giving relief from private sources, though sometimes lessened. Failure of the large number of private agencies to work in harmony and of the public to supply them with the needed funds is likely to cause trouble under the system adopted in Brooklyn and Philadelphia, and the poor will be the sufferers. We therefore believe that, while this work can be done as well by a Board like our own, having at heart the good of the poor as well as the interests of the city as a whole, the position of the Board affords a protection to the poor which cannot be given by private societies.

The Superintendent of Out-door Relief in Boston says:—

Out-door relief as administered in Massachusetts seems to be wise, economical, and humane, and does not, in my judgment, increase pauperism. The feeling in this State, among official persons most

familiar with matters concerning the poor, is opposed to the abolition of out-door relief.

Thomas L. Jackson, superintendent of the poor at Saginaw, Mich., says,—

My eighteen years' experience as superintendent of the poor has convinced me that we cannot apply any distinct rule or method of furnishing temporary relief, as, in many cases where the parents should be punished for wanton neglect in bringing destitution upon themselves, innocent children would often be the sufferers.

And in reply to the question, Does the system of out-door relief encourage and increase pauperism? he says: —

If the foolish and injudicious method is persevered in, in removing our poor officials from office every year or so, when they have just acquired a reasonable amount of experience to discriminate between the worthy and unworthy destitute, such a course will have a tendency to increase pauperism. But if honest, capable men are retained in office, who have made the management of the poor a close study, and are not to be imposed upon by some plausible tale of destitution, but by a thorough investigation find out the true state of affairs, and then, if necessary, furnish them assistance to a reasonable extent, making the applicants rely mainly upon their own exertions to provide subsistence, then, I answer, temporary relief will not increase pauperism. And in conclusion let me reiterate that the whole treatment and management of our poor depend altogether upon the honesty and experience of the officials who have charge of the same, and that no distinct rule or method can be adopted to apply in all cases.

Your Committee, after endeavoring to point out some of the dangers to be encountered as well as the benefits to be derived from the system of out-door relief to the poor and giving the subject as much investigation as their limited opportunities afforded, cannot ignore the fact that out-door relief to the poor in some form and under certain circumstances is not only humane and just, but that it is an actual necessity in any civilized community. And the main question to determine is whether it shall be administered by people in their individual capacity at their own expense, by organized charitable associations with funds raised for the purpose by voluntary contributions of the people, or by public officials from money raised by tax upon the property.

The plan of leaving it all to individual charity is probably the most objectionable of all. Under such a system many of the worthy poor would be neglected, while relief to others would be duplicated, and it

would tend to create an army of beggars, going from door to door, which would become a nuisance in any community. The plan of leaving all out-door relief to be administered through organized charitable associations, from funds voluntarily contributed, which has numerous able advocates and which has many good features to recommend it, like public relief has its defects.

The burden of the expense of such a system is liable to be very unequally distributed among the people in proportion to their ability to contribute. As a general rule (although there are some noble exceptions), the most wealthy are the least liberal in proportion to their means, and have the least sympathy for the poor. They have been fortunate in obtaining this world's goods, and are apt to think that, if others have not done the same, it was their own fault. Consequently, the bulk of the burden of this voluntary system is liable to fall upon the middle and poorer classes of the community. For it is an undeniable fact that men and women who are struggling hard day by day to support themselves and their families have a stronger sympathy for those in distress and are more willing to lend a helping hand than are those in affluence, whose every desire is supplied. Besides, if all the work of properly investigating the needs of the poor in a city and of administering the relief was done by voluntary labor, the work would, very likely, be imperfectly performed, as there are very few people who would be willing to devote their whole time to this work, as would be necessary in any large city, without compensation. Consequently, these associations are compelled to employ paid assistants, who take the place of overseers of the poor, to perform this labor. These employees, being human, are just as likely to be deceived and imposed upon by applicants for relief as are paid officials who disburse public funds in the same way. And the only advantage which we can see in this system over the plan of public relief is that, under the system of furnishing out-door relief through organized charitable societies, those employed to administer the relief, who are found to be honest, competent, and efficient, are liable to be retained in their positions for an indefinite time, so that their experience becomes very valuable, and their actions are not controlled or influenced by any political consideration. These are important points in favor of the system; but the same tendency exists (though perhaps in a less degree) to encourage and increase pauperism, under this method, as under the system of public out-door relief. Each applicant would be just as well informed as to what the money was contributed for, and would be just as anxious to receive his share, and

would care very little from what source it came. Besides, where there were a number of charitable societies doing this work in the same locality, there would be danger of one family procuring relief from different sources at the same time.

Under the system of public out-door relief, the money being raised by tax upon the property, the burden is more equitably distributed than under any voluntary system; and if out-door relief in any form is a necessity, and is conducive to the good order and well-being of society, as we believe it is, then we can see no reason why the necessary funds for its use should not be raised in the same manner as are other necessary expenses of a State or municipality. We believe that the trouble complained of under the public relief system lies in the abuse of the system and not in the system itself. Officials who have charge of the relief of the poor are often appointed or elected to the position on account of some political services rendered to the party to which they belong without any reference to their fitness for the work, and, after the position is obtained, they are sometimes controlled or influenced by their political associates to such a degree that relief is furnished to unworthy applicants for political reasons. And capable, honest, and efficient officers, whose experience was just getting to be valuable, have frequently been removed to make room for some politician who desired the place or to satisfy the popular demand for rotation in office.

Under such circumstances there is no wonder that great harm is done by the disbursement of public out-door relief. The duties of an officer who is charged with the care of the poor, and especially the out-door relief of the poor, are different from those of any other public officer, and are much more important than is generally supposed to be the case. The amount to be expended by such an officer, and the persons to whom it shall be furnished, depend entirely upon his judgment and discretion; and, if he is negligent, dishonest, or inefficient, the tax-payers and the poor are liable to suffer in consequence. But, if he is honest and adapted to the work, and has sufficient experience to discriminate between the worthy and the unworthy, and is independent, so far as his official duties are concerned, of all political influences, then out-door relief may be considered safe in his hands.

Considering that the greatest danger in regard to public out-door relief lies in the frequent changes of officials, their inefficiency and inexperience in the work, and in the political influences which often surround them, your Committee would recommend to the public that

the selection of all officials to disburse out-door relief to the poor should be as far removed from political considerations as possible; that they should be appointed or elected solely with regard to their honesty and fitness for the duties required of them, and, when found to be the right men in the right place, they should be retained as long as possible; and that all such officers should be compensated for their services by a stated yearly salary, and not by the day or by fees to correspond with the amount of relief furnished, as such payments, dependent upon the time spent or the amount of relief furnished, have a tendency to encourage unnecessary disbursements. And we would recommend to all such officials that they should be very cautious and watchful in the disbursement of out-door relief, and that they should require all persons who are able to work to earn as far as possible the amount they receive; for, if out-door relief is lavishly and injudiciously administered, it is liable to produce serious results. It will have a tendency to entice people who desire to live without work to come from other places where the officials are not as liberal; and it will in many ways encourage pauperism, and educate children of families who receive aid to depend upon the charity of others for their support. No great reforms can be inaugurated without first calling the attention of the public to the evils already existing; and if the discussions at these yearly meetings shall have a tendency to convince the public that it is necessary to be more careful in the selection of officials who are intrusted with the expenditure of their money for the relief of the poor, leaving out all political considerations, and that it is necessary to retain capable, honest, and experienced men in such positions, and also have a tendency to impress upon the minds of all such officials that the furnishing of out-door relief to the poor is a responsibility which requires on their part the greatest care and prudence, then we think the result will be the saving of vast amounts of money, the bettering of the condition of the poor, and greatly reducing the evil effects of public out-door relief.

THE TRIBE OF ISHMAEL: A STUDY IN SOCIAL DEGRADATION.

BY REV. OSCAR C. M'CULLOCH.

The studies of Ray Lankaster into "Degeneration" are not only interesting to the student of physical science, but suggestive to the student of social science.

He takes a minute organism which is found attached to the body of the hermit crab. It has a kidney-bean-shaped body, with a bunch of rootlike processes through which it sucks the living tissues of the crab. It is known as the Sacculina. It is a crustacean which has left the free, independent life common to its family, and is living as a parasite, or pauper. The young have the Nauplius form belonging to all crustacea: it is a free swimmer. But very soon after birth a change comes over it. It attaches itself to the crab, loses the characteristics of the higher class, and becomes degraded in form and function. An irresistible hereditary tendency seizes upon it, and it succumbs. A hereditary tendency I say, because some remote ancestor left its independent, self-helpful life, and began a parasitic, or pauper, life. Not using its organs for self-help, they one by one have disappeared,—legs and other members,—until there is left a shapeless mass, with only the stomach and organs of reproduction left. This tendency to parasitism was transmitted to its descendants, until there is set up an irresistible hereditary tendency; and the Sacculina stands in nature as a type of degradation through parasitism, or pauperism.

I propose to trace the history of similar degradation in man. It is no pleasant study, but it may be relied upon as fact. It is no isolated case. In all probability, similar study would show similar results in any of our States. It resembles the study of Dr. Dugdale into the Jukes, and was suggested by that. It extends, however, over a larger field, comprising over two hundred and fifty known families, thirty of which have been taken out as typical cases, and diagramed here. The name, "the tribe of Ishmael," is given because that is the name of the central, the oldest, and the most widely ramified family.

In the late fall of 1877, I visited a case of extreme destitution. There were gathered in one room, without fire, an old blind woman, a man, his wife and one child, his sister and two children. A half-bed was all the furnishing. No chair, table, or cooking utensils. I provided for their immediate wants, and then looked into the records of

the township trustee. I found that I had touched a family known as the Ishmaels, which had a pauper history of several generations, and so intermarried with others as to form a pauper ganglion of several hundreds. At the Conference at Cleveland, I reported this case. The investigations have since been extended. Year by year the record has grown. Historical data of two hundred and fifty families have been gathered, and on the accompanying diagram thirty families are traced. This diagram is prepared by Mrs. Kate F. Parker, registrar of the Charity Organization Society, and Mr. Frank Wright, detailed by the county commissioners to assist in the prosecution of this investigation. The number of families here studied is thirty. Of these, only two are known before 1840. They are found here at that time.

The central family — that which gives its name to the tribe of Ishmael — first appears in Indianapolis about 1840. The original family stem, of which we have scant records as far back as 1790, is then in Kentucky, having come from Maryland, through Pennsylvania. Ben Ishmael had eight children,— five sons and three daughters. Some of the descendants are now living in Kentucky, and are prosperous, well-regarded citizens. One son named John married a half-breed woman, and came into Marion County, Indiana, about 1840. He was diseased, and could go no further. He had seven children, of whom two were left in Kentucky, one is lost sight of, and one remained unmarried. The remaining three sons married three sisters from a pauper family named Smith. These had children, of whom fourteen lived; and thirteen raised families, having sixty children, of whom thirty are now living in the fifth generation.

Since 1840, this family has had a pauper record. They have been in the almshouse, the House of Refuge, the Woman's Reformatory, the penitentiaries, and have received continuous aid from the township. They are intermarried with the other members of this group, as you may see by the marriage lines, and with two hundred and fifty other families. In this family history are murders, a large number of illegitimacies and of prostitutes. They are generally diseased. The children die young. They live by petty stealing, begging, ash-gathering. In summer they "gypsy," or travel in wagons east or west. We hear of them in Illinois about Decatur, and in Ohio about Columbus. In the fall they return. They have been known to live in hollow trees on the river-bottoms or in empty houses. Strangely enough, they are not intemperate.

In this sketch, three things will be evident: First, the wandering blood from the half-breed mother, in the second generation the

poison and the passion that probably came with her. Second, the licentiousness which characterizes all the men and women, and the diseased and physically weakened condition. From this result mental weakness, general incapacity, and unfitness for hard work. And, third, this condition is met by the benevolent public with almost unlimited public and private aid, thus encouraging them in this idle, wandering life, and in the propagation of similarly disposed children.

A second typical case is that of the Owens family, also from Kentucky. There were originally four children, of whom two have been traced, William and Brook. William had three children, who raised pauper families. Brook had a son John, who was a Presbyterian minister. He raised a family of fourteen illegitimate children. Ten of these came to Indiana, and their pauper record begins about 1850. Of the ten, three raised illegitimate families in the fourth generation; and, of these, two daughters and a son have illegitimate children in the fifth generation.

Returning to William, we have a pauper succession of three families. One son of the third generation died in the penitentiary; his two sons have been in the penitentiary; a daughter was a prostitute, with an illegitimate child. Another son in the third generation had a penitentiary record, and died of delirium tremens and went to the medical college. There have been several murders; a continuous pauper and criminal record. An illegitimate, half-breed Canadian woman enters this family. There is much prostitution, but little intemperance.

I take these two cases as typical. I could have taken any other one of the thirty; or, indeed, I could have worked out a diagram of two hundred and fifty families as minutely as these.

Returning now to the record, let me call your attention to the following: We start at some unknown date with thirty families. These came mostly from Kentucky, Tennessee, and North Carolina. Of the first generation,— of sixty individuals,— we know certainly of only three. In the second generation, we have the history of eighty-four. In the third generation, we have the history of two hundred and seventy-five. In the fourth generation,— 1840–1860,— we have the history of six hundred and twenty-two. In the fifth generation,— 1860–1880,— we have the history of six hundred and fifty-one. In the sixth generation,—1880–1890,— we have the history of fifty-seven. Here is a total of 1,692 individuals. Before the fourth generation,— from 1840 to 1860,— we have but scant records. Our more complete data begin with the fourth generation, and the following are valuable.

We know of one hundred and twenty-one prostitutes. The criminal record is very large,— petty thieving, larcenies, chiefly. There have been a number of murders. The records of the city hospital show that — taking out surgical cases, acute general diseases, and cases outside the city — seventy-five per cent. of the cases treated are from this class. The number of illegitimacies is very great. The Board of Health reports that an estimate of still-born children found in sinks, etc., would be not less than six per week. Deaths are frequent, and chiefly among children. The suffering of the children must be great. The people have no occupation. They gather swill or ashes; the women beg, and send the children around to beg; they make their eyes sore with vitriol. In my own experience, I have seen three generations of beggars among them. I have not time here to go into details, some loathsome, all pitiful. I was with a great-grandmother on her death-bed. She had been taken sick on the annual gypsying; deserted at a little town because sick; shipped into the city; sent to the county asylum; at last brought to the miserable home to die. One evening I was called to marry a couple. I found them in one small room, with two beds. In all, eleven people lived in it. The bride was dressing, the groom washing. Another member of the family filled a coal-oil lamp while burning. The groom offered to haul ashes for the fee. I made a present to the bride. Soon after, I asked one of the family how they were getting on. "Oh, Elisha don't live with her any more." "Why?" "Her other husband came back, and she went to him. That made Elisha mad, and he left her." Elisha died in the pest-house. A mother and two girls, present that night, were killed by the cars.

All these are grim facts; but they are facts, and can be verified. More: they are but thirty families out of a possible two hundred and fifty. The individuals already traced are over five thousand, interwoven by descent and marriage. They underrun society like devil-grass. Pick up one, and the whole five thousand would be drawn up. Over seven thousand pages of history are now on file in the Charity Organization Society.

A few deductions from these data are offered for your consideration. First, this is a study into social degeneration, or degradation, which is similar to that sketched by Dr. Lankaster. As in the lower orders, so in society we have parasitism, or social degradation. There is reason to believe that some of this comes from the old convict stock which England threw into this country in the seventeenth century. We find the wandering tendency so marked in the case of the "Cracker"

and the "Pike" here. "Movin' on." There is scarcely a day that the wagons are not to be seen on our streets; cur dogs; tow-headed children. They camp outside the city, and then beg. Two families, as I write, have come by, moving from north to south, and from east to west. "Hunting work"; and yet we can give work to a thousand men on our gas-trenches.

Next, note the general unchastity that characterizes this class. The prostitution and illegitimacy are large, the tendency shows itself in incests, and relations lower than the animals go. This is due to a depravation of nature, to crowded conditions, to absence of decencies and cleanliness. It is an animal reversion, which can be paralleled in lower animals. This physical depravity is followed by physical weakness. Out of this come the frequent deaths, the still-born children, and the general incapacity to endure hard work or bad climate. They cannot work hard, and break down early. They then appear in the county asylum, the city hospital, and the township trustee's office.

Third, note the force of heredity. Each child tends to the same life, reverts when taken out.

And, lastly, note the influence of the great factor, public relief. Since 1840, relief has been given to them. At that time, we find that "old E. Huggins" applied to have his wife Barthenia sent to the poorhouse. A premium was then paid for idleness and wandering. The amount paid by the township for public relief varies, rising as high as $90,000 in 1876, sinking in 1878 to $7,000, and ranging with the different trustees from $7,000 to $22,000 per year. Of this amount, fully three-fourths have gone to this class. Public relief, then, is chargeable in a large degree with the perpetuation of this stock. The township trustee is practically unlimited in his powers. He can give as much as he sees fit. As the office is a political one, about the time of nomination and election the amounts increase largely. The political bosses favor this, and use it,—now in the interests of the Republican, now of the Democratic party. It thus becomes a corruption fund of the worst kind.

What the township trustee fails to do, private benevolence supplements. The so-called charitable people who give to begging children and women with baskets have a vast sin to answer for. It is from them that this pauper element gets its consent to exist. Charity—falsely so called—covers a multitude of sins, and sends the pauper out with the benediction, "Be fruitful and multiply." Such charity has made this element, has brought children to the birth, and insured

them a life of misery, cold, hunger, sickness. So-called charity joins public relief in producing still-born children, raising prostitutes, and educating criminals.

Some persons think it hard that we say to the public, Give no relief to men or boys asking for food, to women begging, to children with baskets, ill-clad, wasted, and wan. "I can't resist the appeal of a child," they say.

Do you know what this means? It means the perpetuation of this misery. It means condemning to a life of hunger and want and exposure these children. It means the education of the street, the after life of vice and crime. Two little boys sell flowers at the doors of church and theatre. They ring bells at night, asking to get warm. Seemingly kind people give them money. They are children of parents who could, if they would, earn enough to support them in comfort. Your kindness keeps them out in the cold. Your own children are warm in bed. They ought to be, but your cruel kindness forces them out in the street. So you are to be made a party to this? You remember the story of Hugo's, "The Man who Laughs," — the boy deformed for the sake of the profit it would be? So with these children. They are kept in a life of pain, shut in to misery by the alms of cruel-kind people. And this is why our Charity Organization Society ask you not to give alms, but to give counsel, time, and patience to rescue such as these.

Do any of these get out of the festering mass? Of this whole number, I know of but one who has escaped, and is to-day an honorable man. I have tried again and again to lift them, but they sink back. They are a decaying stock; they cannot longer live self-dependent. The children reappear with the old basket. The girl begins the life of prostitution, and is soon seen with her own illegitimate child. The young of the Sacculina at first have the Nauplius form common to their order. Then the force of inherited parasitism compels them to fasten themselves to the hermit crab. The free-swimming legs and the disused organs disappear. So we have the same in the pauper. Self-help disappears. All the organs and powers that belong to the free life disappear, and there are left only the tendency to parasitism and the debasement of the reproductive tendency. These are not tramps, as we know tramps, nor poor, but paupers.

What can we do? First, we must close up official out-door relief. Second, we must check private and indiscriminate benevolence, or charity, falsely so called. Third, we must get hold of the children.

VI.

Municipal Charities.

MUNICIPAL CHARITIES AND CORRECTION.

BY SETH LOW, BROOKLYN, N.Y.

A glance at the topics to be reported upon by the various Standing Committees of this Conference will show that the Committee on Municipal Charities and Correction is charged with a duty peculiarly its own. Many of the other committees, if not all of them, deal with branches of the subject in which all our cities are more or less concerned. This Committee, I take it, is charged with the duty of considering the effect of the city, as such, upon the charitable and correctional work performed by the city. In other words, we are asked to treat the general subject of municipal charities and correction upon its public, or political, side. Replies to the questions propounded on behalf of this Committee have been received only from Chicago and from the cities of New York and Brooklyn. Consequently, whatever generalization may be indulged in is founded only upon the experience of these three large cities and the two States of Illinois and New York. It will facilitate our purpose at the outset to make a comparison between the work of this kind performed by the States and that which is done by the cities or counties. It appears to be conceded uniformly that the institutions conducted by the States give better care to their inmates than those sustained by the cities or counties. It is not asserted that there are no creditable municipal institutions of this kind. The broad statement is made simply that, on the whole, the care given by the State is better. The principal reasons suggested to account for this state of facts are these: first, the better classification of inmates in the institutions of the State; second, more ample appropriations; third, government, at least in many cases, by independent commissions instead of by committees of county boards; fourth, the appointment of a better class of men, as a rule, and their greater freedom from

political influences of the baser sort. It is not contended that for these reasons State care should be substituted for local care of the dependent classes; but these reasons are presented as the basis of an inquiry into local methods, in the hope that some improvement will follow a clear recognition of the evil.

In the State of New York, and even in many of our smaller States, the care of the criminal classes is intrusted to one set of men, the care of the insane to another, and the care of the sick to still others. Classification is carried even further in many cases, so that those intrusted with such duties are charged with the care and administration only of single institutions. Under these conditions, the managers are able to familiarize themselves thoroughly with their work and to become to a greater or less extent experts in that direction. No high ideal can be attained in any other way. Even intelligent men, except as they are guided by experts, have little knowledge of the best conditions for the treatment of special classes of dependent people. In the city of New York, for example, the Department of Public Charities and Correction, consisting of three members, has charge of no less than eighteen different institutions besides its department for the care of out-door poor. It is pleasant to be able to bear testimony that under the care of the present commissioners all the charitable work of New York has been greatly improved. It is not fairly to be expected, however, that so great a charge can be administered with a nice knowledge of details. Where the State, for example, commits its prison system to the oversight of a superintendent of prisons who has nothing else to do, these three gentlemen in New York are obliged to administer the five city prisons and penitentiary, in addition to an almshouse and workhouse, several hospitals, three or four asylums for the insane and sick, together with one or two institutions for the care of children. The State of New York has not only its superintendent of prisons, but it has also its commissioner in lunacy and a separate board of trustees for each of its asylums for the insane. In Brooklyn, also, the Commissioners of Charities and Correction have charge of not only the dependent poor, but of the insane and sick poor and of the penitentiary. In Chicago, the county commissioners, fifteen in number, have the care of all the charitable institutions, the hospital, the poorhouse, and the insane asylum. The jail there, as in the case of Brooklyn and New York, is under the care of the sheriff. With a slight variation, therefore, it will be seen that these three great cities have committed to the care of single boards interests the most diverse. Naturally, the

results obtained, taken by and large, are in favor of the work done by the State. In the city of New York, the work to be done in all these different directions is so large that a well-defined sentiment has sprung up, demanding a better classification. The Charities Reform Committee of the State Charities Aid Association, in an interesting report adopted in February of this year, suggest that the existing department should be divided into three parts, each to be under a separate commissioner responsible to the mayor: first, a commissioner for the sick and infirm, controlling the hospitals and almshouses, containing now about 3,200 persons; second, a commissioner for corrections, controlling the city prisons, the penitentiary, and the workhouse, containing about 4,600 persons; third, a commissioner for dependent children, controlling the children's and infants' hospitals and the idiot asylum, containing about 800 persons. To this third department would be given the care of the large army of children, almost 15,000 in number, which are supported by the city in private institutions. It will be noticed that not only is this a demand for better classification, but also for more clearly defined responsibility. It is believed that a single commissioner having absolute care of a given department, together with the responsibility attaching to such care, would produce better results than are now produced by a board of three commissioners, who are jointly responsible for every department. This belief is justified, we think, not alone upon general principles, but by the experience of the State, since a superintendent of prisons has been substituted for less responsible control. Mayor Hewitt in his last measure appears to indorse the general idea involved in this suggestion, though he points out some of the difficulties in the way of acting upon it.

The second reason suggested for the better care given by the States was that of more ample appropriations. Compared with the cities, most of our States are comparatively free from debt. New York, for example, taking into consideration the sinking fund, is substantially out of debt. The city of New York and the city of Brooklyn, however, both are largely in debt. No doubt the same is true also of the State of Illinois as compared with the city of Chicago. Again, in the State of New York, the city of New York not only meets the expense of its own charities, but it pays about forty per cent. of the cost of those conducted by the State. At least, this is the case so far as the insane are concerned. As Mayor Hewitt remarks, "This is neither reasonable nor just," but it naturally has a bearing upon the sums which New York City can appropriate for her own purposes.

Again, "In the large cities there is probably such a pressure on the part of the improvident and unsuccessful for relief that the authorities believe it to be essential to make their charitable institutions uninviting, in order to discourage applications for admission and influence the inmates of such institutions to discharge themselves." The bearing of this consideration may be illustrated by what has taken place in the city of New York since the passage of the so-called Children's Law in 1875. By this law, it was forbidden to send able-bodied, intelligent children between the ages of three and sixteen to a poorhouse or almshouse; and the various magistrates, superintendents, or overseers of the poor, or other authorities, were empowered to provide for such children in families, orphan asylums, or other appropriate institutions, and the boards of supervisors were required to take such action as was necessary to carry out the law. The following clause was also added: "In placing any such child in any such institution, it shall be the duty of the officer, justice, or person placing it there, to commit such child to an orphan asylum, charitable or other reformatory institution, that is governed or controlled by officers or persons of the same religious faith as the parents of such child, so far as practicable." "The wisdom of this law, so far as its principal object is considered (that is, the entire separation of dependent children from pauper association and their removal from corrupting and degrading influences), cannot be questioned." On the other hand, in operation it has had some results which are portentous. "At the time when the law went into operation there were 9,363 children on Randall's Island and in private institutions, who cost the city $757,858 in that year. In 1885 there were on Randall's Island 747 children, all diseased, crippled, or mentally defective, costing $70,000, and besides in private institutions 19,256 children, costing the city $1,435,759. This was equivalent to a total of 14,234 children supported each for a whole year, and the total cost to the city was something over one million and a half." In the city of Brooklyn — assuming Brooklyn for this purpose to be the same as Kings County — there were in August, 1875, about 300 children in the nursery,— a branch of the almshouse. "These were at that time transferred to sectarian institutions, and the number of dependent children at once increased wonderfully." By 1883, the number had grown to 1,492. "At the latter date, the Commissioners of Charities and Correction, finding the number again increasing unduly, undertook a thorough inquiry into the antecedents of the children supported, which resulted in the discharge of 265 who were not entitled to the public support. Among

these, the most flagrant case was that of three children, who had been maintained at the expense of the county for more than five years, though they owned $2,100, of which their mother drew the interest, while she also kept a shop in Jersey City. Besides this class of cases, 390 were discharged at the request of their parents or friends, or were placed with other families, making 655 discharged against 476 committed during the year ending Aug. 1, 1884." On Aug. 1, 1885, the number had been still further reduced by the same process to 1,231. It is an interesting commentary upon the way in which the appropriation for this purpose was made that, at one of the meetings of the Board of Estimate, it transpired that neither the charity commissioners nor the board of supervisors prepared the statement of the amount needed. The figure was guessed at by the clerk of the Board of Estimate, who took as his starting-point the amount appropriated the year before, adding $5,000 or $10,000 to it as a matter of course for the probable increase in numbers. But that which was done in Kings County has not been done in New York, because, while there are several authorities who may commit children to these various institutions, there are none in New York who feel it a duty to see that they are discharged. No doubt the same process, pursued with equal efficiency in New York, would produce corresponding results there; but the department to whom the duty would naturally fall is already overfull of pressing duties of many sorts. This is only one of many evils resulting from this state of things. The consequence is that in New York the inflow of children into private institutions is continuous, while the outflow is checked. Consequently, the city of New York, with only double the population of Brooklyn, is paying for more than 14,000 children in private institutions, where Brooklyn is paying for about 1,200. In some way, and that shortly, this situation ought to be brought to an end. Nothing can be worse for the children than to be crowded in such numbers into large institutions; and nothing can be more unjust to the taxpayers of New York than to be obliged to assume the permanent care of such armies of children, without the possibility of relief in any case, except as the management of each institution sees fit to grant it. The amount contributed by New York for the support of such children is $2 a week; and the sum has proven sufficient not only to pay all expenses of support, but to provide large sums toward the erection of new buildings every few years. There is, therefore, much reason in the suggestion which comes from Illinois, that there is great temptation, in the case of municipal institutions, for relief to make

them so far unattractive as to lead the inmates to discharge themselves. Such institutions in a great city are upon so large a scale that at the best the cost is very great, so that the authorities make the utmost possible effort to reduce it to a minimum, sometimes at the expense of the unfortunates, who are entitled in the name of humanity to better treatment than they receive.

Under this head, it ought to be noted that one of the charges made against State management of such institutions is that of excessive expense, not so much perhaps in the actual cost of care-taking as in the character of the outlay for buildings. The experience of New York State with reference to the care of the insane is instructive upon this point. When the act establishing the Willard Asylum was passed, it was declared to be the policy of the State that the State itself should take charge of all the insane within its borders. The expensiveness of the undertaking quickly led to its partial abandonment. It was impossible for the legislature to appreciate the increasing numbers demanding care in the large centres of population. Consequently, they failed to provide for them. As a result of this, the original act has been amended many times, always by exempting this county or that from its operations. As a consequence, many of the counties of the State have charge of their own insane. New York and Brooklyn, of course, have. This change of policy very likely has resulted in more ample accommodations than would have been furnished in so short a time by the State itself. Meanwhile, the question of expense, though shifted to the locality that knows the need, has proven itself one of utmost difficulty. In Kings County, which is substantially Brooklyn, the Insane Asylum has been frightfully overcrowded for many years. It has furnished the ground for more than one indictment by the grand jury on account of its condition, springing entirely from this feature. At the present time, Kings County is engaged in developing a county farm toward the east end of Long Island, in Suffolk County. It speaks well for the disposition of the people to give to these unfortunates the best of care within their power that they were willing to embark upon the development of a large farm at a distance, instead of multiplying great buildings upon necessarily limited grounds in the immediate neighborhood of the city. New York is just entering upon a similar experiment.

The endeavor to develop this Kings County farm at St. Johnland, which is to be carried on in the main upon the cottage system, has illustrated the third ground of difficulty with the conduct of such institutions by the locality. State institutions, it is urged, are more

frequently conducted by independent commissions instead of by committees of county boards. This new farm at St. Johnland, when it is completed, will be under the care of the Commissioners of Charities and Correction, and the act authorizing its establishment devolved upon them the duty of preparing plans for its development. Unfortunately, the duty of carrying these plans into execution was left with the supervisors of the county, and this divided authority has produced nothing but harm from the beginning. The work has been costly beyond excuse, the delays have been irritating and distressing; and, when a reason is sought, the commissioners blame the supervisors, and the supervisors hurl back the charge. In Cook County, Illinois, all of the separate institutions are under the care of the county commissioners, fifteen in number, who conduct the different institutions through committees for each charity, for the hospital, for the poor and insane, and for out-door relief. Here again, therefore, we come across a condition of things greatly to the advantage of State management. In such cases, each institution is committed to the care of a board of trustees who have no other duty. They go to the legislature for such appropriations as they need, and any work is carried into execution without interference from the legislative body which makes the appropriations. On the other hand, the institution is also free from that feeblest and most inefficient of all kinds of administration, government by committee. The effect of this method is to lodge the real power with the committee, who feel little responsibility; while the larger body kindly accepts the responsibility for whatever the committee may do. It is certainly one of the things to be sought in the administration of all such institutions by the locality that a situation be created as far as possible which will coincide, in these respects, with that existing as to State institutions.

The last reason suggested as the cause of the better results achieved by the State is, in a certain sense, the most far-reaching one of all,— the appointment of a better class of men, as a rule, and their greater freedom from political influences of the baser sort. When we have reached this point, we have put our finger upon the difficulty, at once the most fruitful of harm in municipal institutions and the most difficult of remedy. In the city of Brooklyn there is an institution known as the Truant Home. The superintendent and other officers in this institution are appointed by the vote of the common council, without nomination by the mayor. Among the officials to be appointed is the farmer; and at one time, when the appointment had been made, the farmer turned out to be a hatter. He had supposed

himself entirely equal to the duties of drawing the salary, and this he presumed would be the limit of what he had to do. When he discovered that the duties of the farmer included taking care of a cow and the raising of vegetables, he sent in his resignation without delay. In this connection, it transpired that all places in the gift of the common council were filled in the following way. The members of the board, comprising the majority, held a caucus, and by mutual agreement or by lot parcelled out the places among the different members of the majority. Consequently, when this farmer resigned, the individual alderman to whom the appointment was held to belong — I ask you to notice the word — selected another friend, this time one not to be daunted by the idea of taking care of a cow; and upon his nomination this friend was immediately confirmed by the board of aldermen.

I apprehend that this illustrates the fatal defect of the spoils system. The places to be filled are held to be the personal property of the appointing power, and as such they are not unnaturally filled in the way to be of most service to the appointing power. The only exceptions occur when the appointing power itself belongs to somebody else. Where the management of an institution is lodged with a board of more than one member, if the board is harmonious, the practice is that the patronage is shared in equal proportions, turn and turn alike. If the board is not harmonious, the majority take it all and divide it among themselves. This, more than anything else, accounts for the frequency of inharmonious boards. In any case, the public interest suffers. It is certain that, as a rule, the men selected by the governor of the State for the administration of such institutions are of a higher type than those to whom municipal institutions of the same kind are usually committed. They not only are apt to be men of wider reputation and experience, but they also are more free from the continuous pressure of a large population upon them. Most of the State institutions are in small places. The municipal institutions of a great city are in the midst of a thronging population, and under the operation of the spoils system the places in them are as legitimate citadels for capture as any other places which carry salary. It has been stated that much improvement has been effected by the present Department of Charities and Correction in the city of New York in the charitable institutions of that city. It is a notable fact that, by the action of the mayor, in these institutions civil service reform methods have been adopted in the appointment of subordinates for some years. They have presented difficulties of their own, un-

doubtedly, in the administration of the institutions; but the net result has been advantageous. These methods, where they do nothing else, very greatly relieve the pressure for appointment upon officials. It is to be noted that, in the correctional part of their care, the commissioners have encountered public criticism by reason of some of their appointments to an extent not to be paralleled at all on the other side of their work. It is also significant that the average salaries paid in the criminal branch run higher than those paid in the other. These two circumstances suggest that political influence is more powerful in this side of the department. It should be noted, however, that the employees do not receive necessarily any larger remuneration for themselves. Large political salaries usually mean large political assessments. An official in receipt of a large salary once told me that all he was able to retain, after paying his party assessments and meeting the inevitable demands upon him to buy tickets and the like, was one-third of his nominal salary.

It should be noted that, in this comparison between the management by cities and the management of similar institutions by States, the contrast is really between management by counties and management by States, because both in New York and in Illinois the political unit having charge of the dependent classes is the county. It happens, however, that the city of New York and the county of New York are the same; while Brooklyn and Chicago, respectively, form so large a proportion of the counties in which they are located, both in population and in taxable contributions, as to be entirely the dominating element. There is, however, a further loss of responsibility and control through the substitution of the county governments for the city governments in these two cases. Whatever may be said of the administration of large cities, the government of such cities probably is better than the county governments in the counties in which large cities are located; for in these governments all the elements of weakness which affect the city enter, while the restraining influence of recognized responsibility is largely lost. Thus from Chicago it is reported that the city government proper has "nothing to do with the public charities, and its correctional departments are markedly superior to those of the county. The contrast between the city house of correction and the county jail — the former being strictly out of, and the latter strictly in, politics — is a very strong one. The house of correction and the city health department are two very striking instances of admirable management and long tenure of office of the managers." In New York and in Brooklyn, where the control of such institutions

has been lodged with a separate board, so that in their current care this board is independent of the county government, great improvements have been wrought over the system previously existing. In Brooklyn, the control of such matters formerly was in the hands of the commissioners of charities, who were elected by the people. These officers, by a monstrous abuse of out-door relief, succeeded repeatedly in re-electing themselves, despite the utmost effort of the people to turn them out. At length, the conduct of the charitable institutions became so grave a scandal, and so great a blot upon the fair fame of the county, that resort was had to the legislature for an entire change of system. At present, the Commissioners of Charities and Correction are appointed by the supervisor-at-large, who is elected by the people of the entire county. Thus far, this system has given fairly satisfactory results. Certainly, the results mark a vast improvement upon previous conditions.

This brief survey has at least made clear some of the difficulties attaching to the municipal or county management of charitable and correctional institutions. "The great vice of all municipal expenditure is that it is under control, for the most part, of politicians of the baser sort, who, in all that they do, have an eye to the effect of their action in advancing their political fortunes and those of their personal and political friends. It cannot be claimed for our State officials that they are exempt from similar motives, but they naturally take a broader view of the situation; and the influences which operate directly in the city affect them more indirectly and remotely, so that they feel more free to exercise an independent judgment. What is needed is a higher grade of officials in municipal, charitable, and correctional institutions; a larger degree of personal and political independence in the discharge of their duties; a more fixed tenure of office; and greater discrimination in the reception and discharge of inmates." The practical question is, In what way can these ends be reached, or sought, under the conditions actually existing in our cities? The question we have been considering reveals simply specific aspects of the one great problem of good city government. There are two views of the suffrage sometimes taken in this country, both of which in their extreme statement work much harm. It is not unusual, in some quarters, to find a sentiment which absolutely distrusts universal suffrage. It attributes all our difficulties to that factor, and practically gives up in advance, as hopeless, the struggle to produce better results under existing conditions. This problem must be approached in quite a different spirit. We must believe that improvement can be wrought in regard to the

matters we have been considering, even under existing conditions; and we must set ourselves to work to find out how. In this connection, it may be well to advert to another view concerning universal suffrage, which perhaps does scarcely less harm. Many people believe that in a popular government, such as ours, whatever the people do is probably the best thing possible because the people do it. This hopeful faith in the people is of utmost value; but side by side with such a faith in the purpose of the people to produce good results should be found with equal intensity this other conviction, that popular government, no less than other forms of government, is to be tested by its results. By consequence, when the results are unsatisfactory, it is as incumbent upon a people who manage their affairs by universal suffrage, as it is upon any other, to strive for better things. The first step, therefore, toward bringing about better things is to make clear the existing evils. An evil once recognized is already partly cured in communities such as ours. In the way of definite suggestion, it is not easy to say much of general application. It may indeed be said, with entire safety, that, the more nearly municipal institutions can be assimilated to the conditions which prevail for State institutions, the better, probably, will be the results obtained. The ends to be sought are clearly to be gathered from a *résumé* of the matters we have been considering. There is needed: first, a better classification of inmates in municipal institutions; second, buildings in sufficient number and size to accommodate properly all who are a charge upon the city. These ends will be reached, probably, in precise proportion to the independence of the control exerted over these institutions by their managing bodies, and in proportion to the character of the men intrusted with this care and their freedom from political influence. It has been suggested that, without going to the extreme of advocating State management, State supervision of such institutions by commissioners appointed by the governor might be of advantage. It is impossible for this Committee even to suggest the methods to be adopted in any locality; but they do believe that any supervision which tends to acquaint the people with the actual condition of things, and which is constantly at work endeavoring to educate them to a higher ideal of care and responsibility, would accomplish a good result.

THE MUNICIPAL HOSPITAL.

BY DR. ARTHUR B. ANCKER, ST. PAUL.

In the city which I have the honor to represent at this Conference, so sudden was the transformation from a mere village to a city metropolitan in its size and cosmopolitan in its character that we were called almost without warning to meet the many requirements of a great municipality with the equipments afforded by a small town. The insufficient accommodations afforded by the public institutions and official buildings of St. Paul first heralded her rapid growth. Among these buildings, so greatly inadequate for the needs of the present and the probable requirements of the future, was the Municipal Hospital. For more than a decade a once pretentious residence had, with some few modifications, served well the purposes for which it was used; that is, for a hospital for a town. Indeed, notwithstanding its architectural and many other defects, it was considered to be a fairly creditable, well-managed institution; and we had no serious cause for complaint until the population of the city began to increase.

At about this time, I was appointed city and county physician. The superintendency and management of the hospital were placed in my hands; and it at once became apparent to me that a modern building, and one of much greater capacity, was needed.

The number of the city patients increased with the augmentation of population of the city, and our accommodations were correspondingly strained. The wards were crowded. We were forced to adopt methods of discrimination repugnant to our sympathies and diametrically opposed to our ideas of the duty of the municipality to the indigent invalid or the friendless, homeless, and helpless sufferer.

The proposition to build a new hospital, one that would be in every sense commensurate with the needs of our city, was thoroughly canvassed. When the matter was laid before the Minnesota legislature, it had the hearty support of charitable, thinking people, and we were promptly given a liberal appropriation. A special commission was appointed to superintend the construction of the building, and an architect was selected to elaborate plans. Realizing that the absence of municipal hospitals of a practical and adequate character in the West left us without any proper model to guide us in materializing our ideal with a probable satisfactory degree of success, I

suggested that the architect and myself be instructed to visit the principal cities of the United States, to carefully examine the various systems of hospital construction employed, and to confer with and obtain the advice of men who were experienced in the construction and management of such a building as we desired to erect. We visited almost all the large cities of the Atlantic seaboard States and of the Mississippi Valley. We were greatly disappointed. With two exceptions only, did we see any buildings which approached anywhere near the realization of our ideal municipal hospital. We found instead that of all public buildings the municipal hospital was seemingly the least thought of, the least prominent, except for its bad reputation, and the most neglected. In almost every instance it was, apparently, deliberately and intentionally disregarded. Large city halls and magnificent court-houses had been erected, and were eternal monuments to the genius of the architect and to the wealth and the enterprise of the people. Prisons as impregnable and as secure as the Bastile, yet built with a view of obtaining the greatest degree of comfort that a well-appointed prison could offer, had been constructed for the retention of criminals. Large buildings served as refuges or asylums for those afflicted with disorders of the mind or those compelled by other physical causes to seek succor from the general public. But, while enormous sums had been expended for these structures, the municipal hospital, an institution that should be conspicuous for its excellence in every particular, and one of the most necessary of public charities, one of the most deserving of claimants for public support, was neglected and badly constructed, ill adapted, utterly inadequate, and wholly a failure,— a mere burlesque, a grotesque, practical joke in brick and mortar. In one or two cities, it is true, we found public hospitals of a character commendable in every particular; but even they, when the expenditures and care bestowed by the public on other institutions were considered, were not all they should have been. We felt the disappointment keenly. We were compelled to obtain our ideas from examinations of institutions supported by private subscription or endowment, which, while they do not have much in common with the municipal hospital, certainly fulfil the object for which they were created, and as such are in most instances of the highest possible standard. We therefore gave them our attention, and gratefully accepted the practical ideas they and the men in charge of them offered in relation to the building we desired to erect. Still it was hard to understand the almost universal neglect of the municipal

hospital. We generally found that, instead of being a blessing and a benefit to the poor, it was the reverse. I ask: What is the solution of this apparent mystery and obvious inconsistency? Why should the municipal hospital and its needs be systematically ignored? Why is it not considered in the same light as other public charities? Why are not its uses and abuses, its merits and demerits more fully discussed by medical associations and societies, when the hospital, with its many opportunities for clinical study and sources from which spring a better knowledge of medicine and surgery, is so closely allied to the medical profession and is so highly instrumental in its advancement? Why has not this Conference, which is so broad in its scope and so complete in its character, looked into the subject more closely? Why does not the general public give more consideration to this most important benevolence? Why are not people more keenly alive to the needs, demands, and rights of the sick poor? Why should institutions, erected and maintained by private benevolence, and erected in many instances as grand monuments to the individuals endowing them, be so superior in every respect to those supported by the municipality or commonwealth? It is true that some of these endowed institutions amply and ably fulfil the purposes for which they were built; *i.e.*, the relief of human suffering. They no doubt accomplish good work. I know they play an important rôle in the education of physicians and in the advancement of the art and science of medicine and surgery. Indeed, I am inclined to believe that the private hospitals, when well and wisely managed, suffice to cover the whole ground in many of the minor cities and towns; but in the larger cities they do not answer the purposes for which the municipal hospital is maintained. They have not the scope; they are not of the right character or organization; they do not occupy the right position. Practically, they work in another field; but I am inclined to attribute this neglect of the municipal hospital to the popular belief relative to private institutions. Regarding the latter as essentially retreats for indigent sick, municipalities have been led to shirk as much as possible the expense and the sacred duty of caring for them, and the municipal hospital has been relegated to the background. This has had several bad effects. It has imposed a burden upon the private institution which, except in isolated cases, it is unable or unwilling to bear; it has indirectly brought the institution, justly supported by the tax-payers, into disrepute; and it has aggravated the sufferings of those for whom it was created.

Mr. Mouat, of London, a gentleman whose observations of and experience with the hospital systems of London have made him a most competent authority on the subject, says: —

Because of the *quasi*-eleemosynary character of the institutions supported by private charity, and consequent conflicting regulations and interests, a large number of the really poor are excluded from its benefits. Naturally, the preference is given those recommended by the supporters of the particular institution; and the poorer class do not always obtain the relief they need in acute attacks of disease as quickly as the successful treatment of such disease demands, much of their time, with a serious aggravation of their maladies, being frequently wasted in the attempt, often unsuccessful, to obtain the desired admission.

Many of those opposed to the municipal hospital as a distinctive feature of the city government have argued that it is much better to pay the private or endowed hospitals a certain sum per annum out of the public funds for the care and treatment of the city patients. In other words, they propose to subsidize them. They regard this as a quick and easy solution of the vexed and vexing problem. The scheme is imperfect. The belief is absolutely fallacious. I am opposed to the appropriation of public funds for private purposes, therefore I am opposed to this scheme. When such a use of public money is decided upon, immediately a series of complications arise, and bitter strife ensues among the various sectarian and other hospitals for the largest share, if not for the entire possession, of the municipal plum. In addition, the grouping together of charity and paying patients in the same ward or department, as often occurs in the private institutions, is unfortunate. An appreciable difference in their care and attention must be made, it matters not how conscientious those in charge may be. The poor unfortunate quickly discovers that there is a distinction made between him and his more prosperous neighbor, then he is impressed with the fact that he is indeed a mendicant, and, brooding over this, he loses caste in his own eyes, and becomes demoralized. The blessing of health is as dear to the poor as to the rich; and, like their more fortunate brothers, they have a natural prejudice against hospitals, in which they know their best interests should be, but are not, the prime consideration, and where they know they will be deprived of that which they have an indisputable right to ask and expect. Give the municipal hospital the support, the attention, and the encouragement it deserves, merits indeed, as a rightful refuge and shelter for the

sick and wounded poor, and much of the unfortunate prejudice which now exists in their minds against it will be removed.

I do not agree with those gentlemen (although I have great respect for them and their opinions) who, in their arguments against the existence of hospitals supported by public funds for the sick and wounded poor, maintain that they are most potent factors in the propagation of pauperism, and that the individual who occupies a bed in such an establishment is a pauper.

No one is more in favor of the inculcation of habits of thrift and economy among laboring people than myself, no one is more opposed to any measure that has a tendency to destroy individual self-reliance, and no one is more ready to acknowledge and to oppose the many evils which are the inevitable outcome of indiscriminate almsgiving.

Of course there have been and always will be isolated cases in which shiftless, ne'er-do-well persons have been encouraged by the fact that there is somewhere succor and free shelter for them in which to develop their natural indolence; but who can designate any charity, either public or private, that is not at times the victim of imposition? The fact that a person accepts the opportunity of receiving care and treatment at a hospital supported by the municipality of which he is a citizen, that he occupies one of its beds during his helplessness and suffering, does not necessarily imply that he is a mendicant, or that he is, in the strict sense of the word, a charity patient. Every honest bread-winner is a component part of the commonwealth,— a tax-payer. He may not own houses and lands, but he does contribute to the wealth and the importance of his city.

Mr. Mouat, in his able article on this subject, says: —

The sick and injured among the poor who are unable to contribute toward their relief should possess the right of admission to all general hospitals without being subjected to the penal consequences of the poor laws, the temporary destitution of the sick poor being due to other causes than those contemplated by the laws in question. The burthen of sickness is hard to bear by any class; and, when it is attended with pains and penalties which cannot be deprived of their character of personal degradation, it becomes well-nigh intolerable. The causes of this sickness are, in a multitude of cases, altogether beyond the reach of the poor man to remove; and for many, indeed most of them, he can be in no way fairly held to be personally responsible. Drink and vice — the most prolific parents of ill health — are, no doubt, within his competence to avoid; yet for how much even of these, and of the crimes and other evil consequences of their indulgence, is not society itself responsible? And to what extent are

they not, more or less, inseparable from the aggregation of dense populations in restricted areas, themselves conditions in some means the result and outcome of the operation of economic laws.

If the proposition that the public hospital is a factor in the propagation of pauperism holds true, and for that reason has no right of existence, to what an extent are almost all institutions, projects, and associations of a benevolent character guilty! For instance, what position do the medical and surgical clinics maintained in the outpatient department of the leading colleges and private hospitals of the large cities of this and other countries occupy in this particular? Is it not the experience of every physician who has had aught to do with them that the majority of applicants for their benefits are composed of a class well able to pay for their care and treatment? Are these same clinics maintained for the benefit of the unfortunate sufferers, for the advantage of the institution of which they are part, or that they may add to and build up the reputation of the physicians in charge? Many a young doctor, struggling for position in his chosen profession, has had good cause to lay his troubles, disappointments, privations, and heartaches at the doors of these very clinics, which do more to foster pauperism and to encourage applicants for charitable treatment than any municipal hospital of which I have knowledge in the country.

A few years ago, the writer of a paper read before this Conference, in attacking the municipal hospital, characterized it as "the last roosting-place of the political buzzard," and I know he spoke feelingly on the subject, because the state of affairs which existed in his own city at that time was disgraceful; but is that an argument against the existence of the system? Or is it an argument against the methods employed by the individuals into whose hands it has unfortunately so often fallen? It is true that serious abuses exist in the present defective municipal hospital system; but is that good reason for its entire abolition? Disinterested investigation has revealed terrible abuses and exposed unworthy officials in our penal institutions; but are we to abolish the penitentiary? Corruption has been discovered in the legislative bodies of both our local and our general governments; but must we revolutionize our governmental systems because of that evil? At intervals, we hear terrible tales relative to the management of insane asylums; but shall we for that reason suffer the unfortunate people who are afflicted with mental diseases to endanger society by wandering at large or to perish for want of shelter?

If I understand the results hoped to be obtained by holding this Conference, a part of its work — ay, of its duty — is to correct the abuses that mar the municipal hospital system as at present established, and to rescue it from the undeserved obloquy into which it has fallen.

I believe it to be the duty of the Commonwealth to extend to the sick and injured poor, who in most instances are afflicted by causes over which they can exercise no control, as careful consideration for the body as they now receive for the mind and its disorders. It is only a rightful extension of the principle which gives the State the right to interfere to protect those who are unable, from whatsoever cause, to protect themselves from injury and misgovernment.

No one has a higher appreciation of the commendable philanthropy which makes possible the existence of those monuments to personal benevolence and private charity — the private hospitals — than myself, nor is any one more cognizant of the great good they have done and are every day doing; but I have been unable to convince myself that they are in a position to relieve the commonwealth of its duty toward the sick poor, or that they render the existence of the municipal hospital unnecessary.

To again make use of Mr. Mouat's thoughts on this subject: —

> I believe that the best interests of the sick and injured who are unable to bear the cost inseparable from such afflictions, as well as the interests of the Commonwealth at large, demand that the municipality should take their relief into its own hands; to be prepared at all times and under all circumstances to furnish immediate and adequate relief. I believe in the abolition of the stigma and disabilities of pauperism from sickness and accidents, in all cases which afford any reasonable hope of recovery or are in the prime of life and recuperative power, the aged, the bed-ridden, and the permanently incurable of the poorest class being provided for in properly constructed almshouses and infirmaries.

If it is as he says and as I believe, that the interests of the destitute sick and injured demand, and the duty of the Commonwealth to society requires, that these unfortunates should be cared for in institutions supported by public funds, then, in the name of tender and righteous charity, I appeal to every person in whose heart glows a spark of philanthropy to aid me in bringing about the much needed reform in the municipal hospital and all that pertains to it.

The system, like the hospital building, is in most instances entirely at variance with what it properly should be. I strongly desire to

have these abuses corrected, and to have the municipal hospital system thoroughly reformed. I lay before you the following suggestions, which, if adopted, will, I think, aid in accomplishing the highly desirable results.

It should be taught that the sole purpose of the municipal hospital is the care and treatment of the sick and injured poor, and that nothing should enter into its construction or management that would in even the slightest degree conflict with that purpose. Above all things, the institution and all that is in any way related or connected with it should be held absolutely aloof and apart from politics. Unless this is done, the political methods, which are the outcome of the common sentiment, "To the victor belong the spoils," will impair, if not totally destroy, its usefulness and bring it into disrepute. Unless this is done, its various official positions will become part of the patronage of the party in power, there will be frequent changes of its administration, and political influence, not merit, will be the test of a man's eligibility.

Very much depends upon the character of the soil upon which the building is placed; there are certainly material advantages in location; and hospital architecture, involving as it does so many points of vital importance, has an individuality of its own. Therefore, the selection of a site and the construction of the building should be placed in the hands of men whose experience and investigations have given them a special education and training for the work in hand. Its government, I mean by that the general supervision of its concerns, should be vested in a board of trustees or directors, selected on account of their peculiar fitness for the work. Unless the institution is unusually large, I think its interests will be best served if this board is composed of not more than three members.

This board should be represented in the institution by an executive head, selected for his familiarity with hospital work and for his executive ability, to be known as the medical superintendent or resident physician. The best interests of the hospital demand that he should be vested with the sole authority and be responsible only to the trustees. In his hands should be placed the entire administration of its internal affairs; the discipline and control of all nurses, servants, and other employees, and their appointment, removal, and distribution. House officers or internes alone should be the exception to this rule. They should be under his control, but not of his appointment. He should also be intrusted with the supervision and regulation of the admission and discharge of patients, the regulation of

supplies, and the initiation of such changes and improvements, either in the building or its internal economy, as may from time to time be found necessary. But under no circumstances should he interfere with or encroach upon the duties of the medical staff in the treatment of patients, except in emergencies, when he may very properly make use of his professional knowledge until the proper medical or surgical aid can be secured. That a medical education is of unquestionable advantage to the incumbent of this position, I do not think any one familiar with its requirements will deny.

Dr. Edward Cowles, of Boston, has said: "The business of managing a hospital is of a special kind, and all its details must be ordered for the one purpose of curing the sick. All things should work together to this end, and none but a medical man can possess the knowledge by which the object may be gained in the most efficient and harmonious way."

The visiting staff of physicians and surgeons should be appointed annually by the Board of Trustees, and its duties should be confined strictly to the treatment of the patients and the giving of directions for their care. In hospitals of minor size, I believe the interests of the institution as well as that of the patients can be best served if the visiting staff is dispensed with and the medical and surgical attendance upon the patients intrusted to the resident physician and one or two advanced students resident in the hospital.

In conclusion, let me assure you that my plea in favor of the municipal hospital, and the suggestions I have made relative to its organization, are inspired wholly by a sentiment born of a desire to correct its abuses as well as to emphasize its uses, to protect the Commonwealth as well as to impress you with the needs and the justice of the claims of the poor and afflicted; and, while I invite argument in favor of the regulation and the improvement of the institution, I cannot believe that our duty, that justice to our less fortunate fellow-beings, will admit of its proscription. Public policy, to say nothing of humanity, demands that, when a man stricken by disease or injury falls by the wayside, he shall not be neglected and left to die alone and in misery because of his poverty. The stigma of selfishness and cruel negligence must rest upon the community that turns a deaf ear to sick and suffering Lazarus, lying upon the stones of the highway, pleading for an asylum and succor; that permits one of God's creatures to lie in distress until some good Samaritan appears; that tolerates a systematic neglect of those whose sickness or poverty is no fault of their own. But put aside all considerations

of a humanitarian character and look at the economic side of the question, and it will at once become apparent to you that in urging the improvement in the construction and the organization of the public hospital I have not forgotten the tax-payer's interest. It is certain that the better the surroundings, the more complete the facilities, the more skilful the care and the treatment furnished the sick or injured, the greater are their chances for recovery from disability, the more likely are they to be restored to a life of usefulness and self-support. I believe that many a life has been lost, that not a few to-day are helpless and hopeless cripples and public charges, because of the failure of the city in which they were stricken to provide them with proper care.

The pale face, the dull eyes and heavy lids, the feverish skin seen through the tatters, the crushed and bleeding limb, are eloquence itself, and appeal most strongly to the better natures of the most hardened; and we should need no urging, no other argument, to be charitable and humane. There should be no delay in bringing about a newer, a better dispensation in the methods of the average municipality in caring for its indigent sick. Let this great body, which has for its object the perpetuation, the regulation and correction of institutions of a like character, ignore this great need, this humanitarian work, no longer, but give this subject the investigation and attention it deserves. As the sightless, the deaf, the mute, the imbecile and insane, are the wards of the State, the invalid or injured poor are no less the wards of the municipality, and are deserving of the same, if not greater, consideration. "He who giveth to the poor lendeth to the Lord," says the Good Book from which we glean our precepts and nobler inspirations; and he who ministers to the poor enjoys the divine benediction.

As a supplement to this paper, I have the honor to submit the following description of the new city hospital now in process of erection at St. Paul:—

Description of the St. Paul City Hospital.

The site of the new hospital for the city of St. Paul is a completely satisfactory one: it is a plateau midway between the level of the Mississippi River and that of the bluffs, which are a mile away from the banks of the river. This plateau is about ninety feet above the river, which is only a quarter of a mile from the buildings. Immediately in their front, the ground falls rapidly, and is composed of heavy blocks deposited by glacial movement upon the old St. Peter sandstone, which is so loosely formed that it is amenable to the pickaxe.

The system of planning adopted is that known as the "Pavilion," as offering the best means possible for securing light, air, and isolation. The axis of the connect-

ing corridor and the halls is north-east and south-west; the axis of the pavilions, south-east, thus enabling all the pavilions to be immersed in sunlight. The prevailing winds of summer are from the south, which are purified by passing over the rapidly running river, which is at present unpolluted. Thus the health-promoting properties of pure air and the vivifying effects of sunlight are secured.

The present plan covers the erection of an Administration Building, flanked on either side by pavilions, two on the easterly and two on the westerly flanks; kitchen, laundry, and boiler-house to the rear of Administration Building, with Maternity and Isolation Pavilions. These buildings are united by corridors, which are open colonnades in summer, and glazed and enclosed in winter. Owing to the restricted size of the lot, the pavilions are only 52 feet apart; but the extreme west and east pavilions have each a wide street skirting them, besides standing 23 feet inside of lot line. The distance between the pavilions which flank the Administration Building is 162 feet: thus the frontage of the range of buildings equals 437 feet. The distance between Administration Building and kitchen structure is 75 feet. The latter building is only one story high, with attic.

The Administration Building is 76 x 90 feet, three stories and basement. The long cold winters limit, to a certain degree, the heights of stories, and they consequently are as follows: basement, 10 feet high; first and second stories, 14 feet high; third story, 14 feet high.

The basement contains temporarily: a kitchen, 15 x 30 feet; two accident rooms, each 14 x 15 feet; two strong rooms, each 14 x 15 feet (these for criminal class); two receiving rooms, each 12 x 13 feet; room for janitor and yardman, bathrooms and closets, and storerooms.

First floor is 8 feet above grade, and contains: office, 15 feet 4 inches x 16 feet; private office, 12 feet 3 inches x 14 feet 4 inches; trustees' room, 12 feet 3 inches x 14 feet 4 inches; reception room, 14 feet 4 inches x 16 feet; resident physician's room, 12 feet 3 inches x 14 feet 4 inches; private room for same, 12 feet 3 inches x 14 feet 4 inches; two rooms for matron, each 15 x 15 feet; library, 14 x 15 feet 8 inches; museum, 15 feet 8 inches x 16 feet 2 inches; apothecaries' rooms, one 15 x 16 feet, and another 9 x 13 feet; one room, 15 x 16 feet; and bathrooms and closets.

Second story contains: dining-room, 14 feet 6 inches x 16 feet 6 inches; sitting-room, 12 x 14 feet; bedroom, 14 x 16 feet 6 inches; and bathroom and closets,—these for the superintendent; three resident physicians' rooms, each 14 x 16 feet 6 inches; general dining-room, 15 x 16 feet 6 inches, for resident officials; two nurses' rooms, each 15 x 15 feet; bathrooms and closets. In the rear on the second story are the operating room, 18 x 19 feet; recovery and etherizing rooms, each 9 x 16 feet; consultation room adjoining. The operating room is so arranged that, with a trifling expense in addition, a fine amphitheatre, seating 150, can be made of it.

Third story, at present to be finished for two rooms each 16 feet 8 inches x 32 feet, and two rooms each 26 x 29 feet 6 inches, one room 12 x 12 feet, and bathrooms and closets. These are to be used for patients until the pavilions are completed, as the Administration Building is to be completed first. All corridors 12 feet wide.

A description of one pavilion will cover all. These are to be two stories high, with basement. The floors are upon same level with those of Administration Building.

Basement to be devoted to ventilation and heating. First floor: one ward, 25 x

40 feet, for 8 beds; sun alcove, 6 x 13 feet; four wards, each 10 x 12 feet 8 inches; two wards, each 12 x 16 feet; dining-room, 12 x 16 feet; tea kitchen, 7 x 16 feet; bathroom, 7 feet 3 inches x 11 feet; octagon day-room, 18 x 30 feet; linen and clothes rooms, lavatory and closets and nurses' rooms. The arrangement described above for the first floor appertains to only one pavilion, the other three have the first floor apportioned like the second.

Second floor: one ward, 25 x 67 feet 4 inches, for 16 beds; sun alcove, 6 x 13 feet; two wards, each 12 x 16 feet 4 inches; dining-room, 12 feet 3 inches x 16 feet 4 inches; bathroom, 7 feet 3 inches x 11 feet; tea kitchen, 7 x 16 feet; octagon day-room, 18 x 30 feet; nurses' room, linen and clothes closets, and closets and lavatory. The stairs are so arranged in the pavilions that one must of necessity pass entirely into the air before going from one story to the next.

The kitchen and boiler building is in what will eventually be the centre of the system of buildings. Communication is secured upon the ground level with all the other buildings. The building is 50 feet square, and contains the kitchen, laundry, drying-room, ice-room, bake-room, and servants' quarters. The boiler-room is mostly underground, and, together with fuel-rooms, lighted by skylights. There is also a mattress room and disinfecting room.

The bathrooms and closets are all separately and independently ventilated, and so placed that cross aëration is secured. In each set is placed a slop-hopper, which is enclosed with sliding sash. These closets being directly over each other, it is manifest that the plumbing is kept within small area, and simplicity and economy secured. The pipes are carried in a shaft from basement up, with openings on each floor. All the floors and walls are tiled.

The dust and clothes chutes are all placed outside of the building, and separately ventilated.

One elevator, 6 x 8 feet, is provided for every two pavilions, and one for the Administration Building. They run in shafts that are constructed outside of the buildings.

Linen and clothes rooms are located outside and entered through the corridors, and are each fitted up with slatted shelves and compartments and sets of tight cedar drawers. They are ventilated separately.

Adjoining each dining-room is a tea-room, containing small range, hot table, lift to kitchen, with another for fuel and ashes: all independently ventilated.

Provision is made for the best system of electric service throughout the entire group of buildings, both for illumination and communication.

The mode of construction employed is substantially fire-proof. All inside walls and partitions are constructed with hollow brick, and of materials which can in no way permit of lodgement of organisms or infectious germs, no more wood than is absolutely necessary being employed. The exterior walls are built of hollow brick, laid up in cement, and thoroughly damp-proof, and faced on the outside with a very beautiful light-colored, speckled, pressed brick of very cheerful hue, made of fire-clay and manufactured specially for the buildings. The inside of these walls is lined with porous terra-cotta tiles, upon which the soapstone plastering is laid. The cut-stone trimming in the superstructure is a beautiful dove-gray colored sandstone, harmonizing well with the brick. Architectural detail is subdued to the expressiveness of hospital purpose; beauty of proportion is sought for rather than beauty of design. The roofing is of best slate, and all exterior metal-work is of copper. The basement floors are of asphalt. These are thoroughly drained, while the

exterior walls of all buildings and exterior surroundings are surface-drained. In addition, the exterior walls below grade lines are covered with a good coat of pure asphalt laid on hot; and they are secure against moisture by capillary attraction with damp-proof courses of slate laid in the wall at the surface level. Pockets and chambers are built in the floor for the accommodation of the conduits which are required by the basement rooms. The corridor floors are laid with tile, and the walls of the same are wainscoted 4 feet high with enamelled tile. Window sills are of slate; and all angles of walls and ceilings are rounded and coved, and the floor basings coved also. The woodwork throughout is of oak, and the finish is of the simplest design. All the floors where not tiled are of birch in narrow strips, and thoroughly laid in white lead and resin and finished with elastic oils after being filled with a silicious filler. The operating room is floored with tile, and the walls wainscoted 5 feet high with enamelled tile. The skylight is of iron and double. All stairways are of slate. All construction that might afford harbor for vermin or germ is rigidly avoided.

The entire site upon which these buildings stand will be thoroughly drained. As quickly as possible all waste is conveyed away by gas-tight drains, which do not pass within the foundations any more than is absolutely necessary, and are entirely removed from the vicinity of ventilating shafts. Those pipes which pass down through the buildings are enclosed in shafts, approachable on each floor for inspection; all pipes being thus exposed to view, but at the same time rendered harmless, if an accident should occur, by having the shafts ventilated. The drains and sewers are only of such sizes as shall enable thorough flushing, so that filth cannot generate noxious gases by accumulating along the sides out of reach of the flush. Running traps are placed at the outside line of buildings; but the lines of closet piping are not trapped, as the ventilation is downward by exhaust.

For ventilation the single powerful exhaust is the system adopted. The removal of the foul air from the wards is effected by aspiring shafts, each 6 x 6 feet, near the centre of each pavilion. Under each bed, branch ducts, lined with tin, connect with the mains. All the ducts are lined with tin. Trap doors are placed in the floors for the purposes of cleaning. All the service rooms, fixtures, and other portions have separate and independent exit shafts, lined with tin. In the centre of the ceiling of each ward are openings having hinged flaps worked by chains, which open into ducts leading to aspirating shafts for summer use. The aspirating shafts are covered with iron wind-guards, and the air within is rarefied by coils of heater pipes during the winter and by portable stoves in summer. Fresh air introduced by means of fans, a small engine being the motive power, is thence carried in pipes to the various wards and rooms. Rapid flushings of air may be obtained at any time.

Heating by hot water is the mode adopted, for the reason that the air is more salutary and agreeable than heat which is radiated from steam-pipes, which must be heated to over 200 degrees F. The heat is admitted into each ward and room under the window by direct and also indirect radiation.

On each floor in each building there is a coil of hose with water stand-pipe. Iron fire-escapes are also placed at convenient and desirable points.

The four pavilions will accommodate 152 beds. In the Administration Building, the upper story of which will be temporarily used for convalescents, we have 28 beds more. There is also provision made for 6 more beds, for accidents, etc., which gives a total of 186 beds.

The aggregate cost of the four pavilions and Administration Building is less than $200,000, which makes the cost per bed $1,075, or, based upon the cost of the pavilions only, $750 per bed.

I have the pleasure to submit also the following tabulated comparative statement in relation to some noted hospitals: —

Hospitals.	Square feet of floor per bed.	Cubic feet of space per bed.	Lineal feet of wall space per bed.	Square feet of window space per bed.	Cost per bed.
Johns Hopkins, Baltimore,	103	1,675	7.7	28	$4,330
St. Thomas, England,	125	1,886	8.0	15	3,460
City, New York,	94	1,300	4.0	20	3,100
Herbert, England,	87	1,200	7.4	19	1,750
City, Boston,	100	1,400	6.6	28	1,425
City, St. Paul,	108	1,512	7.8	28	750

VII.

Immigration.

IMMIGRATION TO THE UNITED STATES.

REPORT OF THE COMMITTEE ON IMMIGRATION.

BY PHILIP C. GARRETT.

The unwilling tax imposed upon this country by the heavy importation of paupers and criminals from the Old World has been so fully described in the reports to previous Conferences, and especially in the paper of Dr. Hoyt, read at Omaha last year, that it is unnecessary to repeat the statistics at this time. Your Committee will content itself on this head with the subjoined illustration of their cost, prepared by one of our friends for the Albany *Evening Journal.* The estimate is based on the supposed return to Europe of one thousand immigrants, who failed to pass the inspection at Castle Garden, through liability to become a public charge.

Few persons have an appreciation of what it costs in taxation to support in public institutions a thousand disabled or shiftless paupers. To begin with, they would require eight additional almshouses of the average size, supplemented with grounds, furnishings, keepers, attendants, hospitals, etc. The minimum cost of these preparatory necessities — the grounds large enough for farming, as they should be — is about $50,000 each. This expenditure represents a total of $400,000 capital sunk for all time; while the cost of supporting one thousand persons may be put at $2 per week for each one of the inmates. At few almshouses in this State is this low figure reached for food, clothing, medicines, fuel, lights, and incidental expenses.

The annual expenditures for the maintenance of one thousand mount up, therefore, to $104,000. Estimating the longevity of the pauper class at the average minimum of fifteen years, the financial result to the public may be stated as follows: —

First cost of eight almshouses,	$400,000
Twenty thousand dollars annual loss of interest on this capital, at five per cent. for fifteen years (and doesn't stop then),	300,000
Repairs and betterments to the eight houses for the same period, at $3,000 per annum for each house,	360,000
Fifteen years' maintenance of 1,000 inmates, at $104,000 per annum (salaries of keepers not estimated),	1,560,000
Total cost to the public for fifteen years,	$2,620,000

The number of immigrants landing at American ports during the current year promises to be very large, and much larger than the previous year. The year ends June 30, and we are therefore without complete statistics. But, for the eleven months ending May 31, the arrivals at the port of New York exceeded those of the same months in the previous year by 27,571, at Philadelphia 4,976, and at Boston 13,218, or a total increase of 45,765 at those three ports. The arrivals at Baltimore show a decrease of 2,352, leaving a net increase at the four principal ports of arrival of 43,413 persons. The total arrivals reported at those ports in the last eleven months amounted to 480,830, or at the rate of 524,542 for the twelve months ending June 30, if the rate of arrivals in June is the average of the eleven months. It will probably somewhat exceed these figures. About 17 per cent. of the immigrants landing at New York the previous year were Italians and Hungarians. At the other ports, nearly all of the arrivals were from the north of Europe and the British Isles.

Unusual attention has been given in Congress to the subject of immigration, the bills there introduced at the present session doubtless being a reflex of public sentiment, to which Congress is sensitive. The discussions of the question of further restricting immigration in the previous Conferences of Charities have in like manner reflected, to some extent, a rising popular desire for further protection against the flood of defect and license of opinion, which has been pouring in an opposite direction to the Gulf Stream, in a stream almost as steady. To some extent, also, their discussions have guided and influenced public opinion. No less than five distinct measures have been introduced into the Senate, and four into the House of Representatives, having for their object the regulation of immigration, and either its further restriction, or a change in the method of administering the law on the subject. The wide distribution of the public sentiment referred to is probably indicated by the fact that the gentlemen who introduced these bills in the Senate are from Vermont, Illinois, Michigan, Oregon, and Texas; and, in the House, two are from Missouri, and one each from Indiana and California. It is noticeable that not one of the proposed bills comes from either of the States in which are situated the principal seaports at which immigrants arrive,— Massachusetts, New York, Pennsylvania, or Maryland,— and that only one of them is from an Eastern State, while two are from the Pacific Coast, and the remaining five from the middle of the continent as relates to the two oceans, one being on the Gulf of Mexico and three on the chain of great lakes bordering Canada. The one Eastern

State is the only Eastern State that has no seaport. Are we to infer that the dangerous portion of the immigrants float away from the seaports where they land, and that the strain they cause to our civilization is felt only in the interior and Western States?

It would hardly be safe to draw this conclusion either from what we know of the population of New York City, by far the largest immigrant port, and of the other Eastern seaports, or from the rather startling statistics of pauperism and insanity from New York State, presented to this Conference last year by the Committee on Immigration. It may reasonably be inferred, however: (1) that the strain is felt not only on the seaboard, but throughout the States; (2) that the danger from the anarchist class is keenly apprehended in the great interior States of Indiana, Illinois, Michigan, and Missouri; and (3) that there is a consciousness of absence of protection along the whole northern border, from an insensible inflow of foreigners, whose character is unknown and dubious. The sensitiveness to the question on the Pacific slope is probably traceable to the extravagant dislike of Asiatic immigrants in that section; and possibly there is a somewhat similar cause of foreign aversion to much new transvasation in Texas, due to her close contact with Mexico. The last two cases, however, touch lightly the discussion which is now agitating the public mind and which has relation chiefly to certain dangers that threaten us through the invasion of Europeans. These are of a totally different character from any which cause apprehension from Chinese, Mexicans, Africans, or the aborigines of America.

It is well to assure one's self carefully how much of the present agitation against further accessions to our population from other countries is based on the logic of facts and how much of it is traceable to an illogical prejudice which is feeding on itself. The objections raised against immigration are of at least three distinct classes, which act with varying force on different races or nationalities. They are: first, moral; second, industrial, or material; and, third, political. The relative merits of the numerous ingredients of the imported population are also to be considered from the same three points of view.

As regards the moral interests of the country, it is manifest that some of those nationalities whose presence is most to the material advantage of the community, on account of their industry and steadiness at work, as perhaps the Italians, and notably the Chinese, bring with them habits and antecedents unfavorable to the highest morality of a Christian civilization. It may not be true of them so much as

nationalities as it is of that element in the composition of those nationalities which finds refuge in America. There is in Italy among the educated classes a very fine type of manhood, but the banditti are not of that type, nor are the laborers and venders of plaster casts and foreign fruits ; and too many of the degraded Italians who come here are of an ignorant, superstitious, and dishonest class, which would greatly reduce the moral average of any Anglo-Saxon society. From the British Isles and from Scandinavia and Germany, on the other hand, we receive a steady flow of immigration of a decidedly higher order of morality.

When you come to estimate the industrial value of different races, the rule follows quite a different line.

The Italians, and perhaps the Hungarians, are valuable as laboring men, willing to work cheaply, and rendering industries possible which could not otherwise be carried on. The Chinaman is an example of economy and patient industry, and a not undesirable factor in the material prosperity of the country.

But these very virtues are made arguments in the mouths of labor agitators against those races and people. These people can live so cheaply, they say, it is unreasonable to oblige us to compete with them.

In reality, the question how cheaply one man and another man can live is his own affair. The competition for wages, without prejudice, hindrance, or compulsion, would present a fair test which of two men was best worth his pay. And in this contest the Chinaman would come out ahead, and the Italian not far below the Irishman.

The yearly transfer of wage-earners to the ranks of capital, the easy procurement of farm land in this country, and the rapid growth of industries under favorable legislation render necessary to the country's material prosperity and to the success of those industries a continual and large influx of laboring people and mechanics. Otherwise, their wages would soon reach the prohibitory stage, and would stifle the industries depending on them. It is surely conducive to the industrial well-being of the United States that a constant healthy flow of immigration should pour into this continent, at least until its broad acres are settled by busy population, and values both of land and labor have attained a less mercurial condition. How to keep this current healthy and not excessive, and whether it is wise by legislation to restrict it to certain nations or certain classes, are less easy questions.

The political consideration presents quite another series of prob-

lems. Here at our invitation come to participate in our free institutions not only polytheists and atheists, rich and poor (though, it must be admitted, not many rich), but the refuse of heathen nations, of European autocracies, and, worse than all, people who recognize no government nor law, human or divine, and cannot even distinguish between a free country and a despotism.

Now, the present agitation of the subject does not discriminate much against particular nations, excepting in the unreasonable prejudice against China, which has already led to the exclusion of the Chinese. It does not retreat at all from the legislation now on the statute book against permitting convicts, paupers, imbeciles, cripples, and insane persons to land in this country. But it is disposed to find fault: first, with the administration of the present law, and by inference with its methods of administration; and, second, with its failure to include other criminals than actual convicts, and an entirely new class, who are the common enemies of government and law, and its failure to reach those members of the prohibited classes who have eluded the investigation on landing, and are afterward found in the country. For the present law deals the most leniently with the two worst classes. Paupers, idiots, and the insane, it is true, fall upon the community for support more certainly and promptly than either criminals or anarchists. But the one are only indigestible and enfeebling to society, and the other poisonous. The latter should be excluded by provisions more strict, if anything, than the former. It should not be possible for any of them to become naturalized voters, and thus equal participants in our government with the fittest. It is not indeed clear, by any means, that any foreign-born person coming to this country after he is ten years of age should become a voter; for, after childhood, his mind is no longer plastic to new impressions, and he does not assimilate to the body politic.

Our fellow-citizens of foreign birth, who have been here for several years, sometimes declaim against the employment of foreign labor. They mean thereby labor fresh from the continents of Europe and Asia. In one case, they destroyed a Chinese settlement *vi et armis*, and turned the harmless Asiatics ruthlessly adrift from their flaming dwellings or massacred them. And yet Congress, to gratify this numerous class of voters, has passed a law against the immigration of any foreigners whose labor is contracted for in advance,— a piece of legislation which seems to us most unwarranted and impolitic, for it excludes all opportunity on the part of thrifty immigrants to engage situations in advance; and it is easy to see that, if our immigrants

had contracts to labor upon landing, they would seldom be thrown on the counties for support, for it would imply a disposition to work, as well as a definite prearrangement for it. Cases like those of the Italian padrones and contractors for Chinese labor ought, perhaps, to be provided against by more specific laws; but wise and patriotic legislation would not militate against the foreseeing, the industrious, and economical, and in favor of the idle and careless. If the latter were more observant of the virtues of the former, they would sooner rise to positions of ease and comfort.

The legislation, then, which seems to us to be needed on this subject is: first, to repeal the law against importing contract labor, in so far as it prevents honest working people from securing situations before coming over; second, to provide for the exclusion of persons holding anarchical opinions, and those who have served a term in any penal institution or been convicted in court of a penal offence; third, to give to United States courts the power to return, at the expense of the immigrant fund, any who have eluded the official inquiries and are found in the country within five years, and to United States marshals the power to arrest and detain such upon sufficient evidence to warrant it.

As regards improvements in the methods of administration of the law, it is proposed to require consular certification of the character of every immigrant, under severe penalties for its absence and for falsification; and to substitute for the boards of public charities and other unpaid agencies now administrating the law at the American ports paid United States officials, amenable to the collectors of the ports or directly to the Secretary of the Treasury. The consular examination has manifest advantages over an examination on this side of the ocean. It saves the transportation of those who would be returned after landing in America. It is not made under the same pressure as when a large steamer is unloading one or two thousand passengers. It is made by a larger corps of examiners, inasmuch as the consuls are more numerous than the immigration inspectors. They are also nearer the places where the immigrants have been born, bred, and known, and are in a situation to obtain unbiassed and reliable information. Under the present system, statements are often found to be false, made by the passenger to the purser of the vessel which brings him over, by one party interested in securely landing on this side to another also interested in facilitating it; and there is little doubt that the purser sometimes guides the affidavit so as to enable the immigrant to evade detention and return. This affidavit

and allegations of the ship's doctor, also an agent of the ship-owner, who would like to escape from returning the passenger without compensation, furnish the immigration inspector with his chief grounds for procedure. A consular investigation, under proper safeguards, would anticipate the temptations to falsify or mislead. To be reliable, however, the inquiries should be made by the consul or the needed information furnished to him before the emigrant leaves his home in the interior for the port of emigration, or the consular certification will also be given under pressure; and, if the statements prove unfavorable, the intended emigrant should be warned not to sail for America. Penalties for corruption should be severe.

The proposed substitution of paid treasury officials for the voluntary boards now administering the law is of more doubtful expediency. There is some reason to fear it has its foundations in a desire to increase political patronage. As it is, all the advantage to be gained from salaried officials is secured by the employment of paid inspectors, with the additional advantage that their work is supervised by a voluntary board of gentlemen of high character on the spot. We would rather suggest that the same course be pursued in New York as that in Boston and Philadelphia. Our preference, further, would be not to *substitute* the consular certificates for the inspection at the port of landing, but to supplement the one by the other, and thus render the exclusion of improper immigrants doubly sure.

Some of the minor provisions of the bills recently introduced in Congress are for providing an increased immigrant fund,— one of them by a duty of one dollar on each passenger landed instead of fifty cents, and another by a consular fee of fifty cents and a duty of two dollars per capita. Various penalties are proposed for evasion, falsification, forgery, and failure to produce the required certificate. Senator Palmer's bill punishes those falsifying papers with a fine of $1,000 and imprisonment for five years. One bill proposed that the vessel bringing a passenger shall provide a certificate and give a bond in an amount to be fixed by the Secretary of the Treasury that he does not belong to either of the prohibited classes. Another requires a certificate from the government whence the immigrant comes, describing him,— this certificate to be viséd by the American consul. Senator Mitchell's bill includes anarchists, nihilists, cripples, and those suffering from any contagious or loathsome disease, in the prohibitions.

No one of the bills seems to us to cover the whole ground, on one or two points mentioned above, especially as to the rigid exclusion of

criminals and bad characters who may not be convicts at the time of emigration, and as to securing for a sufficiently long period after landing, the return of prohibited persons who may have eluded detection and are found afterward in the interior of the country. But we think the lively agitation of the subject at Washington will ultimately result in the evolution of more effective legislation.

We are inclined to lay more stress than the Committee of last year did upon the grave importance of modifying the naturalization laws, so as to render it impossible for any of these prohibited classes to become citizens of the United States, and to lengthen the time of residence in the United States before naturalization. Very severe penalties should be provided and enforced against fraudulent naturalization and voting. By proper provisions of this kind, many of the dangers which menace the republic from the character of its population may be averted; and, if we do not succeed in entirely preventing the infusion of defective blood into the veins of the nation, we may at least avert or lessen its potency for evil.

VIII.

The Reformation of Prisoners.

REFORMATION AS AN END IN PRISON DISCIPLINE.

REPORT OF THE STANDING COMMITTEE.

BY F. H. WINES, CHAIRMAN.

Your Committee has but a few words to say on the subject of the present report. We desire to call attention to the wording of the title of the Committee, "Reformation as an End"— not the only end, nor even the chief end, but an end —"in Prison Discipline." It is asking very little of prison officers, of legislatures, and of the public, when they are called upon to admit that one object of the imprisonment of offenders against the criminal law is the purpose to secure their amendment and rehabilitation, if possible; and that prisons should be organized and conducted with this end in view. We do not claim, and no sensible person will ever claim, that all prisoners can be reformed. The influences of heredity, of early associations and training, and of acquired habits, are, in very many instances, too strong to encourage any reasonable expectation that they can be successfully counteracted and overcome in prison. Nor do we pretend to assert that it is possible to know in advance how many of them are susceptible of reformation by any system of prison control and training yet devised. We do contend, however, that the experience of prison officers does not warrant the assertion that efforts for their reformation are hopeless. Officers who have earnestly and persistently made any effort in this direction have seen the result in the restoration of forfeited manhood, the awakening of the conscience, and a sincere determination to enter upon a new life of obedience to law, both human and divine. The opinion of such prison officials as have put forth no intelligent and practical effort for the restoration of the prisoners intrusted to their keeping is not worthy of any consideration. But the best and most gifted men who have held the position of warden of a prison will be the first to acknowledge that they have

accomplished less than they attempted, and that their failure has been partly due, not to anything in themselves or in their prisoners, but to a vicious public sentiment, crystallized into laws and customs, which is antagonistic to the introduction into our prisons of a really reformatory prison discipline.

It is to this public opinion that we direct the following observations. The lowest view of legal penalty is that which sees in it nothing but retribution, the satisfaction of ideal justice, an attempted adjustment of suffering to guilt or evil desert, which cannot succeed, for the simple and obvious reason that we have no accurate measure of guilt on the one hand or of suffering on the other. We cannot read the human heart. We cannot solve the riddle of mixed motives. We cannot estimate the weight which should be given to the extenuating or aggravating circumstances which surround a criminal act and give it its actual character. In saying this, we do not deny that wrong-doing merits punishment, nor do we propose to enter into the profound mystery of physiological and psychological responsibility for acts which are prejudicial to public order and security. But the criminal law is not, and certainly it ought not to be, founded on the single basis of retribution. Wherever it is administered with no higher aim than this, it works injury to the prisoner and to society in proportion to the degree to which its loftier and ulterior purpose is ignored.

To say, as some do, that the primary purpose of legal penalty is the protection of society is a far more accurate statement. Those who assume this position argue that imprisonment affords the protection sought: first, by the expulsion of the prisoner and depriving him of the opportunity to commit crime, so long as he remains in a state of incarceration; second, by impressing him with the conviction that crime is dangerous and unprofitable, the effect of which is to deter him from the repetition of the criminal act of which he was convicted; and, third, by making of him an example and a warning to others who may be disposed to yield to a similar criminal impulse. But the experience of mankind has taught us that none of these plausible expectations are fully realized. Under our existing penal systems, prisons constitute a very partial and inadequate barrier against the perpetually rising flood of crime. It is admitted on all hands that our minor prisons — our lock-ups and county jails — exert practically no deterrent influence upon their inmates; and that, owing to the freedom of association of those confined in them, the absence of useful employment, and above all the want of proper classification of

prisoners in them, they are schools of vice and crime rather than of morality. Our higher prisons do exert some restraining influence against crime, but less than most persons, unfamiliar with the question, probably suppose that they do. The spectacle of the suffering endured by those who are confined in them does not vividly impress the imagination of those outside; and even the ex-convict, on his release from the penitentiary, is too often disposed to seek the earliest opportunity to repeat his offence, in the hope that he may avoid detection and punishment, or in the spirit of brutal defiance of law and willingness to accept the consequences of such defiance. The truth on this subject is that remote contingencies influence the mind far less than present, active passions and wants; and that a predisposition to crime, especially when strengthened and confirmed by habitual indulgence of vicious impulses, is not so easily overcome as to yield readily to the fear of prison walls. It is as idle to expect too much from measures of simple impression as from mere retribution. Crime is not expiated by taking vengeance upon the criminal; neither can it be extirpated by severity. Severity, when pushed beyond its natural and lawful limits, induces a reaction: it hardens the criminal, it hardens the public conscience, and it fails to command popular approval. The effect of undue severity is to bring the law into contempt by the failure to enforce it; and crime increases, under its influence, rather than diminishes.

But, if the reformation of the prisoner is made an end in prison discipline, the difficulties which surround both the theory of retribution and that of repression largely disappear. Society is best protected against crime when the criminal himself ceases to be such, when he is converted from an enemy into a friend of social order. And, so far as concerns the criminal, when he voluntarily renounces a life of crime, punishment has achieved in him its perfect work, and the necessity for the infliction of further suffering upon him for the purpose of expiation no longer exists.

At this point, we call attention again to the title given to this committee, "Reformation as an End,"— not of the criminal code, nor of the administration of justice by the courts, but "as an End in Prison Discipline." It is important to distinguish between (1) the law, which authorizes the courts to seize and convict the violator of law, and pronounce against him the penalty prescribed in the code; (2) the courts which, after giving him a fair trial and a just sentence, deliver him into the hands of the prison authorities; and (3) the prison in which he undergoes his sentence in accordance with the order

of the judge. The law is the enemy of crime; the courts occupy a position of stern and unrelenting antagonism to the convicted criminal. But the prison officer is not the enemy of the prisoner: he may be, and he ought to be, his best and truest friend. The moment that the prisoner passes the portal of the prison, he should be made to feel that the law and the courts have done their worst. He has been smitten: in the prison, he is, if possible, to be healed; and nothing which may avail for his healing will be left undone by a prison officer who rightly comprehends his position, responsibilities, and obligations. The prison officer distinguishes between the offence and the offender: he does not confound the two; and, while his moral attitude toward the offence is the same as that of the law and the courts, his relation to the offender is wholly different, and may be even sympathetic and tender. He regards him as a physician might a patient. It may be impossible to restore him to moral health; the case may be beyond human help, however skilful. But, at least, the prisoner is entitled to appropriate restorative treatment; and it is the business of the officer in charge of him to administer the remedies, while he has him in custody, which have proved successful in the case of others like him, and may, with the blessing of God, prove successful in his case also.

We assert, therefore, that there can be no recognition of reformation as an end in prison discipline in any prison where the warden or superintendent is not, by his education, habits of thought, personal character, and conviction of duty, qualified to administer to convicts the moral treatment which they require. To appoint or retain as the warden of a prison, for merely political or pecuniary reasons, or for any reason whatever, any man not so qualified, is itself a criminal act. It is cruelty to the prisoner and a wrong done to the public, and it should always be denounced and never forgiven. But the successful warden must be more than qualified for the discharge of this delicate duty: he requires to have a vocation for it, and to be sustained in it by the enthusiasm of humanity and a pride in and love for his professional calling. He needs to be a man capable of a personal love for prisoners as his brethren, the children of the same infinite Father, and of a self-sacrificing, disinterested devotion to the task of rescuing them, one by one, from the foul pit into which they have fallen, and where they lie, unable to extricate themselves until some one reaches down to them a helping hand, draws them out, and sets them upon their feet. One reason why so few prisoners are in fact reformed while in prison is that so few wardens have

this conception of their duty or the disposition and capacity for the task which they have, without due consideration of its difficulty, rashly undertaken.

The means to be employed for the reformation of the prisoner are three: labor, education, and religion,— the same agencies which develop and strengthen the characters of men who have not been convicted of crime. Whether these are to be applied to prisoners in isolation or in association is a question which it is not essential here to consider. The problem which presents itself to a faithful prison officer is how to proportion them to each other so that they may have their due effect, and by what methods to secure their reception by the prisoner himself. Force has been greatly relied upon by many in the past, as a means of accomplishing the desired result, who now see their error and understand the truth of the saying, in its application to prisoners, that "you may bring a horse to water, but you cannot make him drink." The co-operation of the prisoner himself in the effort to accomplish his moral renovation is indispensable to success, and no method of securing this co-operation has yet been invented or discovered comparable to the so-called "indeterminate" sentence and conditional liberation in its influence upon the prisoner's mind and will. It puts the key of his cell, as has been said, into his own hand. It makes him master of his fate. It appeals to his strongest desire,— the wish for personal freedom. It keeps hope alive within his breast. It disposes him to do anything and everything that the keeper of the prison may suggest or require which can by any possibility hasten the hour of his final liberation. It follows him beyond the prison gates, enables him to find honorable and useful employment outside, and steadies him during the period of transition from the status of a convicted felon to that of a rehabilitated and trusted citizen of the Commonwealth.

But, even where the principle of conditional liberation has not yet been grafted into the criminal code, by the judicious use of labor, a thorough system of intellectual culture, and the sweet influences of pure and genuine religion, many criminals may be cured of their propensity to crime. The attack upon prison labor now popular in certain quarters, to which weak and cheap men have yielded from no higher motives than those which appeal to the heart of a demagogue, is as senseless as it is wicked. That any prison should be without a prison school is an amazing and disgraceful fact. The whole process of restoration of the criminal is essentially an educational process. It consists in drawing out the faculties which require

development, in order to give him the proper balance to maintain his social equilibrium, and in putting into his mind those primary notions of right and wrong in which he is lacking, possibly because he has never been instructed in them. And the omission of right religious training in any prison is a fatal error. If the prisoner is an immortal being, who must give account hereafter to the Judge of the quick and the dead, it is a very small thing to qualify him for living in the world without subjecting himself afresh to the penalties of human law. In the higher sense of the word, his reformation is incomplete so long as his conscience is not reached and quickened into healthy activity. To be honest from selfish motives is not to be truly honest. And nothing less than religion can lift him into that higher life, to which he has the same right and of which he has the same need as any other man.

We are happy to be able to report that great progress has been made of late years in the inculcation and acceptance of the thoughts and beliefs to which we have here given expression. The labors of the Conference of Charities, of the National Prison Association, and of other kindred organizations have borne fruit, and give promise of an abundant harvest hereafter. The character of prison officials is much higher than it once was; the tenure of their office is not quite so insecure; the methods of prison discipline have greatly improved; very many more persons manifest an interest in the subject; legislators, governors, and judges are far more open to suggestions from those who have given it special attention. The indeterminate sentence, at least for first offenders of youthful age, has been adopted in several States; and the outlook for the future is most encouraging and hopeful. What those of us who are leading this movement most need is recognition, sympathy, and moral support from the churches; and for this we here make an earnest plea. The work of preventing and repressing crime and of reforming criminals, whether undertaken by the Church, the State, or by voluntary agencies, is one work. There is no essential difference between a criminal and any other sinner. The means and methods of restoration are the same for both. The same principles and aims underlie our work as those upon which the Church itself is based. We therefore believe that the Church should give us its blessing, co-operate with us heartily and cheerfully, and use its powerful influence in the formation of public opinion in favor of every effort for the amelioration of prisons and the recovery of those incarcerated within them, in obedience to Him whose highest and final commendation of the righteous will be in the words, "I was in prison, and ye visited me."

ADDRESS OF RT. REV. G. D. GILLESPIE.

Ladies and Gentlemen,— If one of you should ever be so unfortunate as to come within the clutches of the law, you will find that you will first be seized by an officer, and then led within the bars of a jail. Our chairman has reversed the order of things. So I take the opportunity of leading you out of prison, where he has left you, and bring you into the ordinary county jail. I certainly should feel great hesitation in addressing an audience composed of prison wardens and chaplains and of those on boards of control. But there is a certain audience which I should have little hesitation in appearing before, an audience of those whom we may call minor officials,— county sheriffs, police justices, and the patrolmen. I should have no hesitation in addressing these gentlemen, because they do not claim to have studied the theory of crime. Your policeman is perfectly satisfied if he has some skill in arresting the criminal and bringing him to the court or the jail. When I was resident in New York, some twenty-five years ago, the sheriff was a respectable man. He was not brought into contact with the prisoner. He was not generally living within the walls, but devolved the jail duties on his under-sheriff; but it is not so in the State where I live now, and I am sorry that I have to believe that it is not so in other States. The sheriff is generally a man who does not understand law or the administering of law. Now these gentlemen are very seriously concerned with the criminal. I shall have to show that from the dark side of the picture. Take, for instance, your arresting officer. I know that in one State with which I am familiar so many unjust arrests were made, the arrest of strangers, of foreigners ignorant of our language and unable to explain their situation,— these became so common, that the legislature was obliged to forbid it. There is no justice in such arrests. They simply fill up our prisons. As to sheriffs, I have known a sheriff to bring a prisoner to prison in a state of drunkenness; and it was simply a question of judgment whether the sheriff himself was not in the same condition. Not very long ago I charged that upon a sheriff, and he replied that he wanted to get some important information out of the man, and he promised to give it if he would allow him a drink of whiskey.

As regards the condition of things in our jails, they have been called "crime schools"; and every one agrees in that except the sheriffs and officials. They are crime schools, and nothing else. Miserable as are our jails in construction, far worse are they in their management. And we all know the abuses connected with the administration of

what may be called petty justice by the justice of the peace. I can recall the interest aroused in my own State to make some provision for taking girls to the Industrial Home, because it was not found safe to leave them in the hands of those minor officials of the law. These are some common abuses. I am speaking no word of falsehood when I say those things. I hold that these men may be made exceedingly useful men in the promotion of prison reform. But you must work low down, in your jails, your police courts, with your officers there. I think, gentlemen, citizens, voters, this work must begin with you. The great difficulty is that intelligent men, influential men, prominent men, will not go to the primaries. I do not know very much about the primaries; but I think I know enough to say confidently that, if you want to begin your reform, you must go into those primaries and there work to exert your influence. I daresay, wives and daughters, that your husbands and fathers may need to be ventilated if they go there, if all the stories they tell are true, even more than when they go into the smoking-cars of our railroads; but, by their presence there, they will have ventilated some strong and good ideas that greatly need to be ventilated. Yes, I think that we must commence our reformatory work right here, and that we must pay more attention to these officials, dignify them more, and have a different class of men to take these positions. We are of course of different political views; but I believe we shall all be agreed in this, that politics must be kept out of the management of our various penal departments. It may make us all "Mugwumps," but we are all sound and strong on that point. No politics for your prisons, no politics for your jails, no politics for your justices. That is the point I wish to make first.

There is another point. I want to ask your interest in the prisoner before he has reached the prison walls, as he is the inmate of the jail. You know how large a number of men who are often found within jails are somehow never found within the walls of prisons. I confess for myself, as a clergyman, I have been astonished and mortified to find that my professional brethren do not take the interest that they should in this matter. Many a time have I found the jail in the public square of the place, with churches surrounding it; and when I have asked the warden, "Have you ever any clergymen here?" the answer has been, "No." I would find that what religious work was done was done by the women of the Women's Christian Temperance Union and the members of the Young Men's Christian Association. This morning I went to visit your penitentiary here, expecting to hear our good friend Dr. Byers; and I had the pain of

listening to myself. There was a gentleman officiating there, and you ought to be proud of this citizen of Buffalo; for when I asked, "Have you a chaplain?" the keeper replied, "No: we have Mr. So and So; and, so long as we have him, we don't want any parson." What a testimony was that to give to a man! May his spirit go forth among you all! If I have any interest in these matters or have done any good in them, I owe it to this: that I was years ago, from force of circumstances, a great deal in a poorhouse and jail. There I learned the first that I knew of them, and there I graduated. I cannot promise you a great deal of success. I cannot tell you about any converts. I know not that I ever made any. I remember a gentleman, my predecessor in the work, meeting me on the street, who told me about a man who had been in that jail, but who, he thought, had become a sincere Christian. Some time after I met him, and he told me of a man who had lately been arrested, and closed by saying, "What do you think of him?" "I think he is a great scamp," I replied. "Well, that is the man I told you about. That is my convert." That is all I know about converts. But, Christian men and Christian women, as long as we have a Master who went about doing good, of whom it was said, "He has gone to be a guest of a man who is a sinner," of whom it was said, "This man receiveth sinners and eateth with them," is there a being so degraded that you and I are not to go to him and embrace him in the arms of our love, and bring him to that Saviour who receiveth sinners?

ADDRESS OF DR. A. G. BYERS.

"Chaplum, when I git out o' here, I'm gwine to perform," said a prisoner to me. This prisoner was a shrewd, rascally fellow, who feigned ignorance to excite sympathy. When he said "perform," he knew that the proper word was "reform"; yet he said "perform." I said, "Perform what?" "Perform my life." Perform his life! He knew just as well as anybody what reform was, but he had a motive for miscalling the word. I allude to this instance to indicate that the pre-eminent and dominating idea in the mind of a prisoner undergoing incarceration is that the discipline, whether it is severe or lenient, is designed for his reformation. They know that this is the design of all discipline. They may respond to it or they may practise deceit, like this fellow who wanted to excite pity for his ignorance. You see at once the difficulties that lie in the way of reformation growing out of discipline. You have this element of deceit, bad

enough in any of us, but fearfully gone wrong in those who have committed crime. Reformation is the end of prison discipline; and it is sought for by very many, if not by all, of our prison officials. I agree with Brother Gillespie that there is an improvement in this regard. I agree with the report of the Committee that there is still a margin for greater improvement in this direction. But, though the prison officer may desire the reformation of the prisoner, he may not know just exactly the best disciplinary methods. He would not stand in the way of a man becoming a better man. If he knew how he would help all he could to bring about the result. But both prisoner and officer agree that our system of discipline in the prisons of this country, or in many of them, is a reformatory discipline,— means that, aims at it, seeks to secure it. Now, if the prisoner and the discipline are seeking the same end, what is the trouble? It is just exactly what this Committee has reported to you, that society stands in the way. Until the antagonism of general society ceases, it is almost vain to hope for any extended reformation of the character of our criminals. Few people expect the reformation of criminals. No one expects the reformation of *all* criminals,— not because they are criminals, but because they are men. No one expects the reformation of all men. Let it be put on that basis. The criminal is a man, and he must be treated as a man. He must be treated as a man if we expect to get manly qualities out of him. Imprisonment develops certain qualities that no other condition of life develops. These qualities are not necessarily deceitful and vicious.

Let me tell you one incident illustrating this, where a certain quality was developed that I have always been exceedingly grateful to have known. It was of a man convicted of a felony, and sent to the prison for a long term. Subsequently, one of his "pals," named Millard, was accused of complicity in the crime. Millard had a wealthy father. If the son could be convicted, the father would indemnify the bank for its loss. Two unscrupulous lawyers tried to persuade this convict to testify that Millard was guilty, promising him that they would get his own pardon from the governor if he would do so. They came to prison. They sat down at the bedside of the sick convict. They said to him, "If you will testify that Millard was guilty with you in the bank robbery, we will secure your pardon." The convict sent for me and said: "I don't want to see those men again. I have been guilty, I have done great wrong; but I don't want to add guilt to the past. Don't let them come to me any more, for they offer me freedom, and God knows how much I would like to be free; but

Millard was not with us. He wanted to go, but I said to him: 'Millard, you have a home and a father and mother. Don't go.' And he didn't go with us. He was not with us." I said, "I am glad you told me." I went to the governor, and said, "These men must not come and talk to him, because it spoils all efforts at reformation." The governor ordered that there should be no more attempt to bring about these results. The convict was slowly dying of consumption. He had hemorrhages. I said to him one morning, "Charlie, the possibilities are that another hemorrhage will be final with you." He asked me to be present when he died, and I promised to come at any hour. He had a father and mother, but they knew nothing of his life of crime. He had run away with a circus in early boyhood. I had pleaded with him to let me tell his father. But he said: "It would crush the life out of my father and mother. I cannot do it." That night, when I was away, word was sent to the office that Smith was dying and wanted the chaplain. The blood was gurgling in Smith's throat. He could not speak. Death was upon him. He made a sign that he wanted to write. The warden handed him a pass-book and pencil, and he wrote, "Millard is not guilty." The dying thief remembered in that extreme moment that the character, perhaps the life, of another man depended on his word, and in his dying moment saved that other man. There was something Christ-like in that. That is what Jesus did; and that is something you may here and there find in the prison, in the person whom the Church forgets to pray for and the citizen ceases to regard as a man. Morning came. He was bloodless, pale, scarcely living. I said to him: "Charlie, you did nobly in saving Millard. Now there is another duty. Let me write to your father." And he said, "If it is not too late, do it." The father was telegraphed to, in his home in Pennsylvania; and the next train brought a venerable man to the prison. Unfortunately, the telegram said, "On your arrival, inquire for General Walcutt." On his arrival, he was told that General Walcutt was the warden of the State prison; and the venerable father thus received the first intimation that his son was in prison. I would not for any money consideration pass through another scene such as transpired that day. Having quieted the father's excitement and prepared the son in his extreme feebleness, I led the father to the son in the prison hospital, and then saw those bloodless fingers raised in their utmost strength, and heard the one word "father"; and the father fell prostrate over the dying form of the son,— a man as noble as any man I ever have known, thief as he was.

ADDRESS OF COL. GARDINER TUFTS.

Mr. President and Friends,— It is known everywhere where Dr. Byers is known that he is the hardest man to follow there is in the country. I asked the President not to put me in after Dr. Byers, but here I am.

Your Committee would have been better pleased with the title of their subject if it had said "Reformation of the Prisoner *the* End of Prison Discipline." What is a prisoner? He is a human being. He is a violator of human law. That law declares him to be a criminal. A prisoner is a pecuniary burden. A criminal is a marauder and a terror in the community. A criminal is a perverted man. He needs to be converted. If he is converted, the burden and the terror and the marauding will cease. I suppose the end in view, in dealing with prisoners and with criminals, is to discontinue their being criminals. You cannot extirpate a man. You may discontinue a criminal. I suppose the end of all prison discipline should be the reformation of the man, because nothing else will discontinue him as a criminal. The State cannot afford to carry the man as a criminal, and its highest and best interests demand that he shall cease to be such. When a man hears his sentence pronounced by a judge, he hears at the same time the voice of the public saying, "We have done with you"; and the echo in his own soul is, "Done with you." He comes to the prison. He finds hundreds of other men there who hold a like attitude to the world and the world toward them. He ceases to have any just relation with the world. If he is allowed to go on, if the discipline and management of the prison are such that there is no attempt made to change his course of life, no reformatory purpose in view or in operation, he will come out of that prison as bad as he went in, and likely to be more skilful in mischief than he was when he went in. His attitude is one of hostility to the world, and the attitude of the world is unfriendly to him. There is no more chance for him in the orderly and upright ways of life. He must of necessity prey upon the community. Now, unless we put into the treatment, into the management, into the scheme of administration, a reformatory purpose, we simply suspend a man from criminal operation for the term which the law has made him a prisoner.

I have said that a criminal is a violator of human law, but a criminal is something more. He is a sinner; and I think it is wise to take the consideration of him up to and on to the plane of the sinner.

If a man is right with his God, he is right with his fellow-man, if his fellow-man is right. There is a very plain way marked out, an effectual way, of dealing with sinners, a plan which will include and does include every sinner, and makes provision for every sinner becoming a saint. There are good people in the world. Everybody is not bad that has been bad; and, if you find out what has made good persons good, you will find it is the same in essence in all persons. It is the essence of the gospel, and it does not make so much difference where it began operation. It seems to me the only way is to consider a prisoner a human being, a fellow-being, as a sinner like the rest of us, and deal with him as such.

In my own administration, I endeavor to give to the prisoners under my charge every good thing that is given to people outside. I endeavor to keep them abreast of the world. We give to them lectures, we give to them schools, we give to them industrial training, we give to them the things of a useful life. And, if there is anything anywhere that we can discover that has made a man good outside, we want to apply it to the men inside the walls. We let the prisoners organize themselves into societies as men organize outside, and let them conduct them as men outside conduct societies, without the intervention of officers. We put men upon their honor: we endeavor to treat them as men, and they respond to it; and there has never been a violation of any trust of that kind, not one. We have six societies. A few years ago, the men said, "Can't we have a prayer-meeting?" I said I saw no objection. They had their prayer-meeting. After a few weeks, they said, "It seems as if we could do something more by organized effort." So a Young Men's Christian Association was formed. It has been going on for three years. Two hundred men meet every Sunday night, without any institution officer, and conduct their meeting; and it is a good one. The Catholics said, "Can't we do something?" They were allowed to form a debating society which has one religious feature. In the same way, a scientific and literary society was formed. Some men did not care for literature, so they formed an athletic club, whereby they could promote the things of base ball, somersault, race, and jump; and they have literary exercises also. Later, a temperance society was organized. Drunkards come together and see what they can do to reform themselves. We have also a Chautauqua Circle. These all go on without the intervention of institution officers. The men go from their rooms, hold their meetings, and go back as quietly as this congregation will go out of this house. These things pay in a disciplinary

way. The public opinion of our institution is on the side of the administration. We think that is a good thing. We think that when administration and inmates are both on one side, and that is the right side, together they make quite a team.

My conclusion is that a prisoner, if he is a criminal at all, is an offender against God, and wants to be treated just as I or any other offender against God needs to be treated. If I need any grace in my heart,— and everybody that knows me knows I do,— it is the grace of God. This I conceive to be the prime need of the prisoner. I don't care whether the door of the way by which a man finds heaven is first opened to him in a gymnasium or in a school or in a prayer-meeting, or in some other way, if he only gets upon the way thereto, and continues therein. That is all our care.

ADDRESS OF MISS SARAH F. KEELEY,

SUPERINTENDENT OF REFORMATORY FOR WOMEN AND GIRLS, INDIANAPOLIS.

Very nearly twenty years ago, Sarah I. Smith and Rhoda M. Coffin were appointed a committee to visit prisons from the Friends' church. They became so convinced of the impropriety of confining men and women within the same prison walls that they came home and laid the matter before our good citizens. After some consideration, they asked the legislature to take all the women from the penitentiary and put them in one of their own, which should be erected in Indianapolis. It required a great deal of work to persuade these gentlemen; but the request was finally granted, with the understanding that a reformatory institution for girls should be added to it, because — and I say it to the credit of the State — there were so few women prisoners or criminals in the State.

Our institution was organized Oct. 8, 1872, with these two departments. Eighteen women were brought in from Jeffersonville Penitentiary. The shackles were taken off and taken away. The *Police Gazettes* were also taken away from them; and the women were put in nice clean rooms, with straw beds. They were told that they could have no more tobacco, but they were given coffee with plenty of sugar. They were also told that they must content themselves with the Bible and good books and papers to read. Just before these women were brought to the institution, several girls had been brought to the Reformatory Institution for Girls, so that department was really started first. The two are entirely separate and distinct,

though under the same roof and the same management and superintendent. But I think we stand alone in the world, so far as I have been able to ascertain, in being the only institution for women governed and managed entirely by women, and also in having the two departments, a reformatory for girls and a reformatory prison for criminals, connected. The wisdom of uniting those two institutions has often been criticised, perhaps justly; but it was done by an act of the legislature.

We have at present fifty-one prisoners. Fifteen of these have been convicted of murder. Ten of them have been sentenced for life. In our reformatory department, we have one hundred and forty girls from nine to eighteen years of age. Our girls are all sent to the institution by the court. They are brought to us by a sheriff, and are committed till they reach the age of eighteen. They are frequently sent out on ticket-of-leave. Good homes are provided for them, and no girl is ever sent out at eighteen without a good home being furnished for her.

In our prison department, we have but two officers, though sometimes we have nearly sixty prisoners. There is not a weapon of defence in the house. I am confident that the night watchman does not even carry a pistol. I do not know what we should do if we needed anything of the kind, but we never have needed it. There are few institutions in the world which could say this, and yet we have some desperate characters. Some are serving their third and fourth sentences. We have one woman who has attempted the lives of two or three persons. She has served a sentence in the penitentiary at Joliet, one in the Illinois Southern Penitentiary, one with us, and is now back again.

Our women are employed in laundry-work, in making overalls, quilts, and all kinds of sewing, including dressmaking. They also conduct a meeting of their own, and they formerly held their prayer-meeting during the week. Our girls are under the instruction and guidance of wise teachers. They are taught all kinds of household duties and sewing, even to cutting and fitting dresses. They are taught to use one of our most approved charts, if they seem to show any degree of taste or arrive at any proficiency in sewing. They learn to paint and whitewash and milk, and attend to the horses. They can hitch up a horse as readily as a man, and drive anywhere. Many of them go out and live good lives. We cannot say how many. Sometimes they go out with promises upon their lips that are soon forgotten. Sometimes we hear of them in after years living virtuous, honorable lives. It is not long since a lady visited the institution who lives in Chicago.

She was a former inmate of our institution. She was asked if her husband knew it. "Oh, yes," she said, "he knew it before I married him."

In our prison department, we have as hard characters as you will find anywhere, I suppose. Sometimes we are asked if there is any reformation for these women. We had one woman come from Jeffersonville, who had had nothing to read but the *Police Gazette*, who became converted, as I believe, before she died. We have one colored woman, also from the penitentiary, where they said she was the worst case they had ever had. We also found her a very hard case. But we have found that women are just as able to govern unruly women as men, although that has been questioned. A few months after this colored woman came in, she became very unruly. The assistant superintendent, who always attends to such cases, heard her pounding on the iron door, and went down. Opening the door, this woman sprang out and gathered the outside iron door off its hinges, and threatened to break down the wooden door. Mrs. Johnson sent for help. Some workmen offered their assistance; but this colored girl cried out, "I will mash the head of any man who comes in." I was amused to see them shaking. They said to me, "You would not dare to go in." I said, "Perhaps you had better stay out." So I went in; and the girl said: "Don't you let those men come in here, and I will not touch you. But I will kill them." After she had been put into her cell again, it took two men to put that iron door on its hinges that she had caught off in an instant.

Religious exercises are held in both sides of the institution. We have as good a Sunday-school as any in the city. We have prayer-meeting Wednesday night and preaching Sunday night. We give them entertainments of various kinds, not so many lectures as concerts, readings, and things of that character that will entertain them. They love to be read to. They will sit evening after evening with their crocheting and listen to some one reading.

Some accusations have been brought against us as an institution of cruelty, of using undue severity. This came upon us as a burst of thunder on a clear, sunshiny day. Everything was peaceful and quiet with us. All there is in it is that these prisoners must obey prison regulations. Moral suasion is always used; but, if they fail to be morally persuaded, then of course they must be compelled to obey, just as they are in every penitentiary in the land. Our discipline is firm, but mild. Every effort is made to reform the prisoners. Sometimes these women go out professing to be converted, and saying they are determined to

lead better lives. Some of them do lead better lives. Some of them go back to their bad lives almost before a week, so that we cannot tell what proportion of our prisoners are reformed; but we are content to cast our bread upon the waters. We are working as faithfully as we can.

We have eleven officers — ladies — in charge of the nearly two hundred inmates. There is always one man about the house,— the engineer by day and the night watchman at night. All the other work as well as managing is done by women.

QUESTION.— Do you follow your girls after they go out?

Miss KEELEY.— Yes: we know where almost all the girls are. They frequently come back, and bring their husbands and children.

QUESTION.— What do you impose as a punishment?

Miss KEELEY.— We take away the clothes, and let them stay in bed. That is one of the most severe punishments we can inflict. They dislike to lie in bed, even when they are sick and though their dormitories are light and airy.

ADDRESS OF REV. M. McG. DANA, D.D.

It is one of the inspirational influences of the platform of this Conference that it gives such a broad outlook. We have great occasion to be encouraged; for progress is certainly very marked since what is called the "Black Code of the Georges" was in force, which in England made 223 offences punishable with death. Under this brutal law, 1,121 persons in London alone were convicted, and 628 actually hanged. Judge Heath, who flourished about that time, said: "If you imprison a criminal, he is turned back hardened in guilt. If you transport him, you sow the seeds of atrocious crimes over the habitable globe. There is no regenerating a felon in this life; and for his sake, as well as for society's, I think that he ought to be hanged."

Such being the condition of things when John Howard began his work, it is apparent enough that great advance has been made not only in the criminal code of the world, but in prison management and in the style of buildings erected for the confinement of criminals of every class.

At present, one of the chief embarrassments of prison reform, so far especially as those incarcerated are concerned, is popular ignorance; and just this is at the bottom of much of the agitation on the part of the labor organizations. I take it the latter are sincere in their hos-

tility to convict prison labor, but they are utterly mistaken in their data and claims. An eminent penologist, who sits in your midst to-night, has demonstrated beyond dispute that the contract system, against which the Knights of Labor have made such an outcry, affects in no appreciable way whatever the price of the products of free labor. What is the result in the great State of New York of this agitation? You have practically remanded to idleness the inmates of your prisons, and that is a species of inhumanity that belongs to the Dark Ages. I asked a laboring man once whether he would deprive his unfortunate brother in prison of the opportunity of working? He answered, "That is a political question." Such ignorance is culpable. Then not a little blame attaches to the demagogues who, in our legislative halls, yield to this cry of honest but misguided agitators instead of giving them the facts and statistics, which could be found in the reports of this Conference. I hold them therefore responsible for failing to enlighten the public sentiment of the country and for catering to the prejudices and cant of labor demagogues, thus hindering the all-imperative progress of prison reform.

A year ago I had the pleasure of visiting some of the convict prisons in Great Britain, and that may be affirmed of the latter which is true of no other part of the civilized world; namely, that crime is gradually diminishing. Their convict prisons have fallen from 116 to 65, while their system of management challenges the admiration of all friends of humanity. They have, moreover, succeeded in absolutely eliminating all politics from the conduct of these prisons. At the same time, they have also introduced civil service reform, so that the man who begins as turnkey makes this his life-work, with hope of promotion to a position that shall be not only remunerative, but respectable. Thus has been created a guild of men connected with their prison staff in time to become efficient in any department of their administration. I went into that prison in Birmingham, the scene of Charles Reade's novel, "Never too late to Mend," the atrocities in which all of you will remember who have read the book, and found it most admirably managed,— a result brought about largely by the novelist's *exposé*, which hastened the adoption of the new prison *régime* now in vogue in England.

This question of prison reform is not so involved and mysterious and difficult as many people suppose. There are certain principles now established beyond challenge. Careful experimentation has settled what some of these are. One is "the system of marks," another that of classification. There is hardly a greater outrage in the

known world to-day than to bring together young and old, first offenders and old offenders, and immure them in a common prison, and let the old experienced criminals become the teachers in crime of the younger. I ask whether it is not a fact that classification stands at the basis of all prison reform.

We need always in conjunction with that the "marking system," by which the inmates of our penal institutions shall be held to strict account for conduct and progress in schools of work, just as our boys and girls are, opening to them the places they win by industrial, educational, and moral attainments.

Then, in addition to the above, we want "conditional liberation," or the parole system, keeping those discharged from prison under espionage, largely as Mr. Brockway does, knowing where they are going, to whom they are committed, and how they are doing. That is why in the Elmira Reformatory so high a percentage of reformation is realized.

Furthermore, we should have the "indeterminate sentence." Here we encounter the conservatism of the bar, opposed as the latter is to radical changes; but in time this factor in prison reform is bound to be secured. These, it strikes me, are the fundamentals in prison reform. Unite now with all this sympathy for the criminal the feeling that you yourselves have something to do with his reformation; that you are largely responsible for the election of the men who administer our prisons, for the political agitation which works mischief in their conduct; and that you are bound to come face to face with this great burning question of our age until those confined in jails and penitentiaries shall stand before you like men, whose futures shall be brighter than they now promise to be.

Finally, let us have the sympathy and support of the churches. This ought to be the theme in the pulpit more than once in the year, and find tender mention in the prayer of every service. With sixty thousand criminals behind the bars, it surely is not asking too much that such be remembered in the supplications of the sanctuary. Are they remembered in public prayer?

If we give our personal support, the progress of prison reform will go on, and the grand lead that Ohio has taken will be followed up, and this hard problem be solved; and in our land crime will diminish, and the cost and care of criminals be no longer the burden it now is.

ADDRESS OF REV. MYRON REED, DENVER.

Ladies and Gentlemen,— Referring to what Dr. Dana has said, I, for one, do not believe in contract labor in competition with free labor outside prison walls, and neither do the American people. It ought not to be allowed by any intelligent State.

I am very glad to be here and spend a pleasant Sunday in a State first in so many respects, and certainly first in this,— to take away from the face of the State that hateful symbol, a hangman's rope. We have tried violence for many centuries. It seems to be the opinion of this century that we shall try love. Fear may paralyze, it may enfeeble ; but it is the experience and observation of the world that fear never built up anything. It puts no strength into anything. It renovates, reforms, nothing. Love, says Saint Paul, edifies, builds up. Having tried fear, and found it a failure, we now try love, and find it a success. I do not wonder that you are humane, and that you sit here and listen to humane sentiments. More than a hundred years ago a Scotch poet sat by the fire and sang songs that swept the whole circle, from a wounded rabbit to a " Mary in Heaven." Among other things, he said, " Man's inhumanity to man Makes countless thousands mourn." He could have added, and doubtless did in his heart, " And woman's inhumanity to woman makes countless thousands mourn." And when I think of Robert Burns, so far ahead,— more than a century ahead of his own time,— with pity for everything, I wonder that we have not more mercy ; that we do not cease praying that we may execute justice, and begin to execute mercy, which is within the power of every man, woman, and child. I was reading to-day of the pity of Burns. He pitied even the devil, as in his Address to Auld Nickie : —

> " But fare you weel, auld Nickie-ben !
> Oh, wad ye tak a thought and men',
> Ye aiblins might — I dinna ken —
> Still hae a stake.
> I'm wae to think upon yon den,
> E'en for your sake ! "

It seems to me we may take this conception of God,— God our Father, and all men brothers, and all women sisters, all blood red, and all tears salt.

A good many persons are in prison who ought not to be there, so wardens tell me ; and we all know that some are outside that ought to be in. We all understand that, when we are talking about prisoners,

we are not talking about a class separate from ourselves by temperament or constitution. Goethe says, "There is no crime that I might not have committed." A celebrated divine of England is said to have remarked on seeing a man taken to be hanged, "There goes John Newton but for the grace of God." Every man of experience and observation knows that the beginnings of crime are in thoughts. The beginnings are common to us. We had a paper read here yesterday that informed us on the authority of Spencer and Maudsley that there were nature-made criminals, there were circumstance-made criminals, there were disease-made criminals. There are some whom the finger of God has touched. They are unfortunate, that is all we can say of them. My brief creed concerning God and man is sketched on a humble headstone in Scotland:—

> "Here lies David Elginbrod.
> Have mercy on him, gracious God!
> He would on you, if he were God
> And you were David Elginbrod."

Once in a while society points to a man we are all proud of, and says: "That is our make. That is our manufacture. That is the result of our schools and our churches and our American home. That is the result of a red, white, and blue country." Well, if that is the result, what shall we say of those whom we find in our prisons? If we are to take the glory of our success, let us take the shame of our failures. A certain mixture of dirt, hunger, and cold will make a philosopher a thief, and a thief a philosopher. Gail Hamilton wanted the State of Massachusetts to pass a law against tramps walking the streets. It hurt my fine lady's feelings to see them. A change of circumstances might have made her a tramp. We must all have mercy one for the other. When I go into a prison, I do not talk as the young man did who went from a Young Men's Christian Association. He went to a certain penitentiary to make an address, and this is what he said, "Jesus Christ died for even you." I should say he did, and even for the young man that was talking. There is nothing like realizing that we are all in the same boat, on the same sea, under the same stars, sailing under one love of God, the Father Almighty. When we realize that we are one family, why, this prisoner, he is my brother, of my kin; and I will treat him certainly without any cruelty and certainly with sympathy.

I did think I would give you some statistics to-night, but they are erroneous and misleading. For instance, one of those gentlemen

who are always seeking statistics about the relation of strong drink to crime came to our city jail in Denver, and asked a man, "What brought you here?" "Two policemen," was the answer. "Had drink anything to do with it?" "Yes, it had everything to do with it. They were both drunk."

What shall be done with the reformed ex-convict who comes out of the prison? He is equal before the law to you or me: what shall be done for him? There came to me not long ago a man who asked for my signature to try to secure the pardon of a man in prison. I looked at the papers. I was convinced that he ought to be a free man; but I hesitated about signing the request, because I did not know what we were going to do with the man when he came out, and came down to Denver. It was a question whether he was not better in than out. With the ban of ex-convict upon him, what can he do? Here is where we can all work. I do not know any better way for you to do than to go home and get a copy of that great work of Victor Hugo, and read how the escaped galley slave is met by the good bishop. The bishop says, "I dedicate you to a new life." And the convict rises under it. It is the first word of praise or approval that he has ever heard, and he lifts himself to meet it; and, though it takes him years, he finally rises to it. Would that there were as many good bishops as there are ex-convicts!

IX.

Industrial Training in Juvenile Reformatories.

THE TECHNOLOGIC SYSTEM.

BY LEVI S. FULTON,

CHAIRMAN OF THE COMMITTEE ON INDUSTRIAL TRAINING IN JUVENILE REFORMATORIES.

Your Committee on Industrial Training in Juvenile Reformatories beg leave to submit the following report, showing, as far as it has been possible to ascertain the facts, the extent to which the technologic system has been introduced in reformatory institutions. In the discharge of this duty, your Committee undertook to learn from superintendents of reform schools in what degree the teaching of industries had been adopted as a factor in the reformation and education of the juvenile delinquents under their care. To this end, a circular was addressed to all superintendents, requesting answers to a series of questions propounded by the Committee. The appended tabular statement, which is a part of this report, embodies the results of our inquiry. While the responses were not as general as we had hoped to receive, and while the answers given were in some cases incomplete and indefinite, there is enough to indicate a rapidly increasing interest in the subject of industrial training, and a wide-spread appreciation of the rare benefits which follow its application.

It is not the purpose of your Committee to present an argument in favor of the teaching of trades in reform schools, nor to point out in detail the valuable results which such teaching insures. It is sufficient that we unreservedly indorse what is known as the technological or industrial system, and most heartily recommend its introduction into all reformatory institutions where it has yet found no place.

There are a few primary considerations, however, in connection with the successful operation of the industrial system, to which your Committee may call attention without trenching upon ground which properly belongs to those who will read papers in your hearing.

In the first place, the teaching of trades must be carried on solely for the benefit of the pupils, and without a thought of financial profit to the institution. Where it is sought to combine industrial training and productive labor, the product naturally comes to be the main consideration, and the pupil becomes a laborer. He is set at that branch of his work that he can do best, when he ought to be learning to do well what he can do but poorly. He is nothing more than a part of a machine. Our trade-learners must be symmetrically developed, if they are to make skilled mechanics. They must work at all parts of their trades, and work most perseveringly when they find the greatest difficulties. Those of us who are engaged in the work of industrial training, and who hope for the best returns from our labor, must be satisfied to deal in futures altogether.

It is perhaps almost needless to urge that, in the selection of trades for Reform Schools, those should be taught that afford employment for large numbers. It may be interesting and showy to experiment with a great variety of industries, but the highest practical results will follow the thorough teaching of those trades in which there is a great and constant demand for skilled workers. Pupils should, as far as practicable, go out of our institutions so equipped that they may readily find employment in any community at remunerative wages. Carpenters, joiners, wood-turners, pattern-makers, moulders, bricklayers, plasterers, painters, grainers, blacksmiths, machinists, steam and gas fitters, plumbers, tailors, shoemakers, printers, gardeners, florists, etc., are always in demand.

Too great care cannot be exercised in assigning boys to the various trades. Some families are wood-workers, others iron-workers, others gardeners, florists, etc. Find out, if possible, to which of these families the boy belongs, and what trade he is best adapted for. Get at his natural bent, and, if possible, allow him to choose for himself one that suits his taste and inclination. Exact a promise that he will work faithfully, be obedient to his instructor, learn as rapidly as possible, and that he will stick to the trade he has chosen, and then see to it that he *does stick*. Boys are fickle and ready for change. Perhaps your blacksmith of a week's experience will conclude he wants to learn cooking. But he has had a week's exercise over the anvil, and possibly his stomach rather than his judgment guides him to that conclusion. Keep him steadily at the forge, and encourage him to persevere by helping him over the difficulties. He will make a blacksmith in course of time. If he is shifted about from one kind of employment to another, he will have no trade on leaving the school,

and will have failed to learn the lessons of application and perseverance.

The selection of instructors is a matter which presents many difficulties and is of paramount importance. Men competent to teach trades successfully to the class of boys we have to deal with must possess a rare combination of qualities. They must be thoroughly skilled workmen; they must have sufficient education to enable them to understand and apply the scientific principles their work involves; they must have the faculty of imparting knowledge clearly; they must know how to manage boys; they must be patient and painstaking; they must centre their energies in the work, and inspire their pupils with a spirit of enthusiasm; they must be men whom boys can respect and emulate.

It is poor economy to provide a trade school with inferior tools, machinery, and equipments. The best possible facilities should be provided for carrying on the work.

Institution men who have given the subject careful study, men who have had wide experience and opportunities for wider observation, will, we think, agree with your Committee in the opinion that in technological or industrial training we find the factor of greatest promise in the permanent reformation of juvenile delinquents.

	Whole No. Inmates.	Boys.	Girls.	Min. and Max. Ages.	Average Age.	Hours of work.	Hours of study.	Av. mos. of detention.	Per cent. who have fair homes.	Annual cost per capita of ordinary expenses.	Total income for labor, including value of farm products.	Blacksmithing.	Carpenteriug.	Shoemaking.	Tailoring.	Baking.	Steam-fitting.	Printing.	Housework.	Farming.	Painting.	Moulding.	Wood-turning and pattern-making.	Bricklaying.	Gardening.	Chair-caning.	Broom-making.	Brush-making.	Floriculture.	Tinning.	Knitting.	Laundry.	Sewing and Dress-making.
Lyman School for Boys,	130	130		7-15	14	6	4	14	30		$7,745.35		10	3	8			6	40	63												
Iowa Ind'l School for Boys, Eldora, Ia.,	360	360		8-20	14	4	4	42	50	$96.00		4	4	30	35	6	4		75	40	4											
Industrial School, Lawrence, Mass.,	33	33		10-14	11½	4½	3¾	24	80	72 20	2,225.74									32												
Michigan State Reform School, Lansing, Mich ,	440	440		10-17	14	4½	4½	22	10	115.50	8,000.00			6	50	3	6	50	100	45	4			25	151							
Newark City Home, Newark, N.J.,	226	196	30	8-20	12	4	4	24	33	89.55	4,500.00								32	12	2			4			40					
Minnesota State Reform School,	250	217	33	6-20	14½	4	4	24	30	154.42			50	4	15	4	2		32	6	12								6	10		
New York Juvenile Asylum,	990	791	199	7-16	12½	3¼	4¾	57	75	118.00	1,200.00		3	22	120	8	3		275	10	2			10	1							
Boys' Industrial School, Lancaster, Ohio,	490	490		10-21	14	5	5			90.05	6,282.00	4	2	8	13	3	3	10	90	100	4		2	16			95	3		45		
Industrial School, Kearney, Neb.,	217	174	43	7-18	13½	4	4	24	10	172.00	5,000.00		24	8	13	3	5		44	14	2			36				2				8
Vermont Reform School, Vergennes, Vt.,	88	78	10	9-19	14	5	4¼	24	33						10				26	10				2	49							
State Industrial School, Golden, Col.,	134	122	12	10-16	13	6	4	23	90	185.00	7,583.50		5	5	15	3			50	30						23						
House of Refuge, Cincinnati, Ohio,	307	220	87	6-18	12	6	3	17	66	146.00	3,000.00		1	50	8	1	1		60									3				
Philadelphia,	747	584	163	7-19	14	6½	3	23		117.26	34,011.44		6	153	105	20	14		60						243		146					
House of Refuge, Randall's Island,	600	496	104	7-18	13½	7	3¾	14	83	146.90					4	4	4	7	104		2			15								
Deer Island,	144	141	3	7-16	13		5	14		120.00	2,144.22							10														
Industrial School for Boys, Waukesha, Wis.,	362	362		10-18	13	5	4	24		129.00	3,412.96		4	86	21	9	2		72	49	3											
Reformatory for Women,	138		138	10-18	13	5	5	42	50	140.00	1,465.40					8			50		3					30						
Industrial School for Girls, Lancaster, Mass.,	70		70	11-19	16	6½	3¼	12		264.73	4,757.67																					
State Industrial School for Girls, Trenton, N.J.,	45		45	7-18	14	6	3			150.00																						45
State Industrial Home for Girls, Adrian, Mich.,	210		210	10-20	14	6	4	24	5	149.49	918.75																					
Industrial School for Girls, Hallowell, Me.,	60		60	7-15	13	4	4	48											60													
State Industrial School, Rochester, N.Y.,	474	370	104	7-18	14	6½	3¾	16	20										104	6	7	9	12	10	10					94		64
Totals,—Twenty-two institutions,	6,515	5,204	1,311		14¼	5	3⅞					23	134	390	449	79	48	83	1,274	417	45	9	12	12	118	476	43	281	14	10	235	60	154

Note.— In the above-tabulated statement, it should be observed that in some instances the number of inmates reported as pursuing industries exceeds the total numbers. This apparent discrepancy arises from the fact that inmates oftentimes are employed at different industries at different seasons. In other instances, the sum of the numbers credited to the various industries falls far short of the totals for the reason that inmates are reported as following one branch of work, whereas they may be otherwise employed at certain seasons. The lack of uniformity in the manner of making reports necessarily throws the tabulated statement out of balance.

The sixty-three boys at the Lyman School and the thirty-two at the Industrial School at Lawrence, Mass., who are reported as employed at farming, work at cane-seating in the winter months.

In the Industrial School at Kearney, Neb., twenty-six boys are reported as employed at instrumental music. The Kearney School is fortunate in having a band of twenty-six pieces, but it is fair to assume that the musicians also do other work.

In the Minnesota Reform School and doubtless in others, all not otherwise employed work at gardening.

Note.— The State Industrial School at Rochester, N.Y., has a primary department in which a family of sixty boys are separated entirely from other inmates. No work is required of them except the performance of light household tasks and the care of the grounds about the primary building. They are not accounted for in the above statement.

Note.— The Newark City Home reports 226 as the total number for the year 1887: the average number daily in the school is 176.

Note. The report from the Boys' Industrial School at Lancaster, Ohio, specifies the numbers employed in all branches of housework. In the above statement, the total is given. The same report states that "eight boys are at work in a polytechnic shop."

Note.— In but two of the institutions from which reports were received by the committee is labor leased to contractors. In the Boys' Industrial School at Lancaster, the price paid for labor is 22 cents per day. The Cincinnati House of Refuge leases the labor of forty boys at 10 cents per day.

Note.— In the House of Refuge on Randall's Island, a system of industrial training is provided for, but is not yet in full operation, as the following extract from a letter received by the Committee from Superintendent Jones will show: "The managers have established a printing class, which is now in operation: this class will, when full, contain about twenty boys. A carpentry class is provided for, and the necessary equipments purchased. It is intended to give lessons to two classes daily, of about twenty boys each, and each class an hour and a half for lessons. The managers purpose adding from time to time other trade schools, and in addition a hosiery department, in which the boys will be employed during the hours not devoted to school, technical training, and recreation. But the leading object hereafter will be to give the boys and girls as thorough technical training as their abilities will permit in the various trade branches already undertaken and to be added hereafter."

INDUSTRIAL TRAINING IN THE NEW YORK CATHOLIC PROTECTORY.

BY HENRY L. HOGUET, PRESIDENT.

"Industry is essential to a proper cultivation of the mind and heart," said the late Levi Silliman Ives, LL.D., formerly Protestant Episcopal Bishop of North Carolina, afterward the founder and first president of the Protectory. The conviction that industrial labor should form part of the course of training in the New York Catholic Protectory was, in the minds of those who became its founders, not merely coeval with, but actually preceded its establishment. These persons had long before entertained the idea of establishing a house for the destitute Catholic youth of New York City, where the children should not merely be protected, clothed, and taught, but should also be trained to industrial occupations, so that it might reasonably be hoped that, when dismissed from its care, they should become self-supporting.

The truth contained in the words of Dr. Ives which I have quoted above was the motive which occupied the minds of the promoters of the good work for many years prior to their application to the State legislature for a charter, and finally decided them, in January, 1863, to seek incorporation. This motive filled not only the minds of the incorporators of the Protectory, whose names are recorded in its charter, but also the minds of many not of our faith who supported and gave material aid to it in its struggling infancy.

The establishment of the Protectory was one of the first efforts made in this State to unite religious, scholastic, and industrial training in the education and reformation of destitute and delinquent youth.

Our first president, Dr. Ives, has left on record that, for more than ten years before the period referred to, he had been a sorrowing observer of the wretchedness of the children of the poor in New York City. During the time intervening between his taking up his residence in New York and his election as president of the Protectory, he had sought to alleviate the evils which he deplored, by using all the means at his disposal, and such as he could obtain from his friends and co-religionists, for the protection of destitute Catholic children.

Institutions which provided merely maintenance and mental training for destitute youth were soon filled; and there was no means of providing for the care of those outside their walls but by sending

them to commence the battle of life, without being fitted by previous training to use their hands, which would be quite as necessary to them in that battle as their minds and their hearts.

Sent out among strangers and strange surroundings, dependent for their success on the individual dispositions of their masters, who, either by the harshness or tenderness of their natures, were often unfitted for the training of children, and especially those not their own, it is not to be wondered at that the result was often unhappy, but rather that the majority of these children did not prove entirely ungovernable or worthless. That they did not prove so in every instance must be attributed to the even scanty religious training which they had previously received.

Still more to be regretted was the lot of those children who, without any previous moral training, had been taken from the streets of New York, by philanthropists not of their creed, and exiled to the far West.

Previous to the foundation of the Protectory, the system of apprenticing had long been tried, and found wanting. The restrictions placed upon that system by various trades-unions had made it difficult, and in some cases impossible, for even parents comparatively well-to-do to secure for their sons entrance to mechanical pursuits, while in localities where it was possible it was attended by the disadvantages which Dr. Ives mentions in his lecture of November, 1864, in the following words: "In this unsettled and money-making age, few men can be trusted as masters, few can be supposed to have the wisdom, patience, and forbearance necessary to subdue unruly children, and mould them into a virtuous manhood and womanhood."

The same ideas had been entertained, the same difficulties had been encountered in a wider field, by his friend and colaborer in the cause of unprotected youth,— the late Archbishop Hughes. He, too, had conceived the idea of an institution where not only the mind and the heart should be trained, but, together with them, the eye and the hand. He, too, believed that a potent factor in the redemption of the class it was designed to aid would be the inculcation of manual labor. It appeared to both of these great and good men, as well as to the incorporators and first promoters of the Protectory (brought together as they were from every avocation in life, some born to wealth and some the "sons of their own good works"), that the institution which they were about to establish would have no vigor, no germ of promise or of healthy fruition, without departing from the routine of the orphanages and eleemosynary societies heretofore ex-

isting. They felt that no permanent benefit would accrue to such of the destitute children of New York as they designed to assume charge of, if they were not fitted to support themselves after leaving the Protectory, and entirely corrected of their habits of idleness.

They recognized idleness as the main cause of all juvenile delinquency, and that the ever active mind of a boy or girl craves occupation. That both mind and hands should turn to usefulness rather than mischief was the boon sought for. This is true, not only of the children of the poor, but of all healthy children, as those well know who have had their care.

This incontrovertible truth has been tardily acknowledged by educators throughout the United States, and latest of all by the Board of Education of New York City, which, although for some time possessing in the City College an attempt at manual training, has only within the last year introduced it in a few of their schools.

Following the guiding maxim quoted at the opening of this paper, the managers of the Protectory established in the first few months of their corporate existence, toward the end of the year 1863, a little shoe factory, where thirty-two boys were employed. The beginning was humble, because it was founded on borrowed capital, the pressing needs of shelter, clothing, food, and school-room appurtenances allowing no portion of the generous contributions of the public to be devoted to the trial of an uncertain project. At the same time a tailoring department was established, which, though seldom since employed in furnishing work for the outside market, has been at all times the source of considerable saving to the institution, by manufacturing the clothing of all the inmates.

The adoption of shoemaking as the first industry to be taken up was caused by its products saving a very large item of expenditure, by its process being of easy acquirement (at least, most branches of it), and by the readiness with which the surplus production could at that time be disposed of, as shoes of any kind were then dear in price and greatly in demand. The financial results of the first seventeen months of the shoe factory were a profit of $1,800, which sum was used for the general needs of the institution. During 1865, other industries were introduced more or less successfully.

To accommodate the increasing number of applicants for admission, it was decided, in 1866, to give a second trial to the system of sending children to places, and indenturing them. This met with the following result, as set forth in the Report of the Committee on Indentures, January, 1866, namely : —

"The information received from and concerning apprenticed children tends only to confirm the previous conviction of the managers, that the system of apprenticeship generally in operation is, for substantial reasons, a great evil: 1. The children are not prepared, by previous discipline and education, to insure contentment, obedience, and fidelity. The result is that certainly in three cases out of four they become perfectly worthless. 2. The conviction has been forced upon the managers that a greater evil even arises from the avarice, or money-getting spirit, of the persons to whom the children are apprenticed; that those persons, except in extraordinary cases, neglect to instruct, or to have the children instructed, in religion or in proper secular knowledge. Apprentices from institutions are often overworked, scantily fed and clothed: this produces discontent, and causes them to abscond from their masters."

Since that time, the managers of the Protectory have almost entirely abandoned the old style of apprenticeship, which has also been abandoned by Girard College in Philadelphia, an institution with a longer experience than ours.

In place of endeavoring to make room for the increased demand for admissions by sending children out, it was determined to enlarge the capacity of the institution by obtaining more commodious quarters. The farm at West Chester was purchased, and, buildings having been erected, various trades were introduced, the shoemaking still proving the most profitable, not only in a pecuniary sense, but in the training of the boys to labor. It was found, however, that, of the boys and girls committed by the courts, the length of residence at the Protectory of a large number was uncertain and generally short, as the causes of commitment were trivial, and their parents able and proper persons to resume charge of them. As these did not remain a sufficient time to acquire any knowledge of shoemaking,— if boys,— or of the use of the sewing-machine,— if girls,— the industry of hoop-skirt making was introduced, and found to answer the views of the managers, by giving habits of industry and requiring but a short time to make proficient workers.

The year 1867 was signalized particularly by the foundation of the "Protectory Brass Band," whose services have for many years been eagerly sought for in civic and national processions, and which has already furnished many accomplished musicians and several leaders to other bands.

The introduction of steam power in 1870 not only enabled the management of the Protectory to greatly enlarge the operations of the shoe department, but led to the creation of a printing depart-

ment; and for the first time the annual report of the institution (the eighth) was in 1870 printed by the boys of the Protectory, on their own presses. This naturally led to the addition of a stereotype room in 1871; but it was not until the year 1883 that the outfit of the printing department was completed, by the addition of a fully equipped electrotyping establishment.

Hoop-skirts being no longer in demand, that work was discontinued in both departments in the year 1871, and chair caning was substituted in the male department; while the sewing-room of the female department was greatly enlarged, and all but the smaller girls instructed in machine and hand sewing.

During the year 1874, the long cherished project of the managers, of opening a salesroom in New York City for the sale of the products of the industrial departments, was carried out. Hitherto, the marketing of these products had been attended by great trouble and expense, through our inability to reach the trade in general.

During the period between 1874 and 1876, the industrial departments of the institution passed through their darkest hour, owing to the depression in business which prevailed throughout the country. The managers were unwilling to suspend industrial training; and the continuance of the principal shops of course entailed the production of goods which could be disposed of only at a sacrifice. At the same time, these shops were carried on on account of and at the risk of the institution, using therefor the earnings of former years. These were expended in machinery, tools, and the cost of instruction, so that, though the production of good workers was continuous, the institution made a loss instead of a profit.

This state of affairs led the managers to remark in their annual report of the year 1876: "We think the policy of this institution should be the establishment of other industries not requiring large expenditures for machinery or for tools, and for which the Protectory should contribute nothing but labor. . . . From the exercise of such industries, no financial loss could result to the institution, and some benefit should accrue to its inmates."

The greater benefit derived by the children from the industries carried on entirely by the Protectory induced the managers to persevere in them, even at a loss, as the boys and girls could more readily find employment when leaving.

The introduction of kid-glove sewing in the female department, during the year 1880, was an immediate success. The girls rapidly became skilful operators, and found no difficulty, on returning to

their homes, in obtaining remunerative employment, on account of the superior class of work they had been engaged on while with us.

The cash earnings which have been drawn from the various industrial departments during the period from the commencement of the institution to Sept. 30, 1887, and which have been applied to the general purposes of the Protectory, are $431,000.. In addition to this very large sum, the earnings now remaining of the industrial departments still carried on are set forth in the net capital reported in the balance sheets of the different departments in the annual report of the Protectory for the year ending Sept. 30, 1887, at over $59,000. These amounts together, making $490,000, form the principal part of the working capital of the institution, which amounted to $755,189.75 on Oct. 1, 1887, that sum being the difference between its assets and liabilities. The $490,000 thus contributed by the industries of the institution constitutes the greater part of the present possessions of the Protectory, leaving but $265,000 to be credited to public and private donations and contributions.

So much for the material or cash results of the system of industrial training instituted and pursued by the managers of the Protectory during all these years, often in the face of difficulties and discouragements! But let me hasten to add, for the information of the opponents of the general introduction of industrial training into schools (on the plea that the tendency of such training is materialistic), that the benefit to our twenty-one thousand inmates during that period far exceeds, in future benefit to them, the money-making mentioned above. This latter benefit cannot be estimated in dollars.

The effect of the industrial training, even on those whose sojourn with us is of brief duration, is often very marked, as on their return to their homes they abandon their former idle habits, which left them open to all kinds of temptation. They voluntarily seek for employment, which when secured is no longer irksome to the children, and by which they attain a standard of independence and consequent felicity. Those whom we can retain for a sufficiently long time acquire their trade thoroughly and have no difficulty in finding employment at the same trade on leaving the institution, thereby insuring the means for their own support. Many, indeed, are enabled, by the variety of trades acquired and by the instruction in free-hand, mechanical, and architectural drawing given to the older boys, to secure positions higher than those of simple journeymen; and we find among the foremen of many large shoe factories and printing offices graduates of the New York Catholic Protectory.

We meet with the same good results among the girls, many of whom have supported themselves and families well by work on the sewing-machine and glove sewing-machine. Some vary these, in times of trade depression, by entering into domestic service.

No one who visits our shops can fail to be impressed with the bright, cheerful appearance of our young workers and the interest they display in their occupations. Industrial training facilitates the enforcement of discipline, renders easier the duties of the teachers in the class-rooms, and adds zest to the pleasures of the play-ground. The hours of labor in the industrial departments are four and a quarter hours in the male and six in the female department, the rest of the day being divided between school-room study and recreation.

All our children are in attendance at school for some portion of the day; and those too young to be instructed in the shops, to the number of six hundred boys and three hundred and forty-eight girls, spend six hours of each day in the school-room. The school of the male department has four divisions,— primary and grammar besides a first and a superior class. In the first or primary division are four classes or grades, in each of which are taught spelling, reading, writing, arithmetic from numeration to the four fundamental rules inclusively, catechism, and geography. In the second or grammar division there are four classes or grades, in each of which are taught catechism, reading, writing, arithmetic, mental and written, geography, and United States history. In the first class, the same studies are continued, with the addition of sacred history, linear and object drawing. In the superior class, the students continue former studies, with the addition of book-keeping and higher mathematics.

At the male department six hundred boys attend school five hours daily. Eight hundred and sixty attend school four hours daily, and are engaged in the industrial departments four hours and a quarter.

The school of the female department is divided into primary and grammar divisions, each class instructed by a competent teaching-sister, and all under the direction of a Sister Superior eminently qualified for the work. The first or primary division consists of six different grades or classes of pupils, in all of which are taught catechism, spelling, first, second, and third readers, writing, arithmetic from numeration to division; and in three higher classes of this division geography is also taught. In the second or grammar division are eight grades or classes, in all of which are taught catechism, spelling, dictionary, third, fourth, fifth, and sixth readers, writing, arithmetic from division to interest and proportion, geography; and in four higher classes,

grammar, history of the United States, Bible history, and practical science.

At the female department three hundred and twenty girls and one hundred and twenty-three little boys attend class five hours daily. Three hundred and eighty-seven girls of the industrial workshops attend school two hours daily. Twenty-five girls form a class of type-writers and stenographers, in both of which studies they receive daily instruction. The intellectual progress of the children of the New York Catholic Protectory is at all times the prominent desire and ambition of the management.

An experienced teaching-brother is in charge of the boys' institution. The inmates are induced to love their books. Some objective point is constantly kept in view.

Strangers are frequently invited to visit the classes. The inspectors of city schools have charge of quarterly examinations. Specimens of work culled from the ordinary class lessons are kept for review by visiting educators, who frequently come to us from various parts of this country and even from Europe.

The course of studies embraces all that is usually taught in primary and grammar schools of the best grade, to which are added special courses in drawing, instrumental music, type-writing, and stenography, when boys show special talent and remain long enough to study those extra subjects to advantage.

The branches in which the boys as a whole excel are religious instruction, reading, spelling, writing, geography, and drawing. The proficiency of the boys in mental and written arithmetic is slightly below the average of their other studies, but fully equal to the same grades of pupils in other schools. Drawing is most successfully taught.

On last Washington's Birthday, we were favored by a visit from a number of gentlemen from the Board of Education of the city of New York and delegates from several other cities. Our boys were examined at considerable length by the General Inspector. The visitors were also invited to ask questions. The intelligent answers given, the bright, open faces of the boys, and the evident interest that they took in their work were most favorably commented upon. At the World's Fair in New Orleans in 1885, and at the late International Health Exposition in London, the work of our pupils received the highest commendation.

No child in the Protectory is exempt from attending school. The industrial labor required is not allowed to interfere with class duties,

and, not being of an exhausting character, helps rather than retards intellectual growth.

At the present time over nine hundred of the one thousand five hundred and twenty-four boys on our roll are engaged at some one of the following industries: shoemaking by machinery and by hand, tailoring, printing and electrotyping, chair-caning, stocking knitting, farming and gardening, carpenter and blacksmith work, baking and cooking. The average age of these boys is about twelve and a half years.

Over sixty boys are engaged in the printing department. The average number of ems per day is one hundred and fifty thousand. We have found that book-work is the most suitable, in order to instruct these boys in the art of printing and furnish them with employment. That the quality and style of the work produced by our printers are appreciated by the trade is attested by our now executing a very considerable portion of the printing for two large publishing houses of New York City, to their entire satisfaction. We have also printed several monthly magazines and other periodicals, school books, works on medicine, natural history, and works of fiction.

While carefully discriminating in the matter of accepting work, so that nothing which might injuriously affect the minds of the boys shall be accepted, we are enabled to give our young compositors a thorough training, not only in setting up book, but in job work, the latter kind being of the better class,— programmes, cards, tickets of admission, etc.,— thus affording a display of what may be called "fancy printing."

Five hundred boys are employed in the stocking department. The majority of these are boys whose residence in the institution is likely to be short, and whose introduction into the other shops where more time is needed to acquire even an elementary knowledge of the trade would disarrange and embarrass those shops.

An average of two hundred and sixty boys are engaged in the shoe factory, the annual production of which is about eighty thousand pairs of what is acknowledged by the shoe trade to be a reliable, neat, and well-fitting shoe. These goods are readily disposed of to the large jobbers in New York and other large cities of the country. Competent instructors are placed over each sub-department of this shop, and the boys are thoroughly trained, with a view not only of making good workmen, but also of qualifying them to act as instructors and foremen in other factories. As an incentive to greater attention to their duties, we have for many years, when a vacancy occurs in our staff of instructors, given the position and compensation to that pupil who has shown himself best qualified to fill it. The result is that a large per-

centage of our present corps of instructors is composed of our former pupils. Fourteen boys are employed in the shoe-repair and custom department, who make annually by hand over four thousand pairs of shoes for the use of the male department.

Over one hundred of the smaller boys are engaged in the chair-caning department.

Sixty-five boys find employment in the tailoring department. Their labor during 1887 was represented by furnishing the institution with three thousand one hundred complete suits and over four thousand other garments. At the same time, a daily average of about four hundred other garments were repaired.

The interest and love for their work shown by our boys are stimulated by their receiving remuneration for work done over the reasonable amount required of each. If, instead of availing themselves of the liberty of going to the play-ground, they continue to labor until the closing of the working hours, many are enabled to lay by a sum for future use. Some of the boys have deposits to their credit, varying from thirty to one hundred dollars.

Three hundred and seventy-five girls out of seven hundred and twenty-three are employed at machine and hand sewing, as shirt-makers, dressmakers, glove-sewing and embroidery, bead-work, etc. These girls are also required to take turns in the housework of the female department.

Our twenty-five years' experience has proved to us the advisability of establishing a variety of trades, to enable the children to learn different branches of industry according to their tastes and capabilities, many who appear dull and indifferent in acquiring one occupation taking quite an interest in another and becoming very skilful in it.

We have also a number of those boys and girls who are best adapted for it receiving instruction in stenography under competent teachers. These children are also learning to use the type-writer. We have purchased a number of type-writers of the different varieties; and the progress made in both departments — in this and stenography — promises to enable us to obtain pleasant and lucrative employment for a large number of our wards.

Our experience in bringing up boys and girls of varying origin, disposition, and morality, which has been the most extensive in this country, if not in the world, leads us to declare that no considerable aggregation of children can be properly educated without the aid of industrial training. Without it, the head and heart, indeed, may be developed, but the entire being will be incomplete.

The managers of the Protectory believe that thorough religious instruction, elementary scholastic education, and practical industrial training are all necessary for the proper bringing up of children, particularly those destitute and wayward, as thereby they can become good citizens, good men, or good women.

Satisfied with the results of this system in their experience of a quarter of a century, the Protectory managers would wish to see the same system established, not alone in charitable and reformatory, but also in all public educational institutions of this State and country.

The course of instruction in the New York Catholic Protectory, from its foundation until this present day, has been based upon and carried continuously on under the three fundamental and inseparable requisites of a well-directed education; namely, a proper inculcation of religious doctrine, a thorough grounding in the elementary parts of a common-school education, and a practical course of training in some mechanical or industrial pursuit, so that those having come under the institution's charge leave it filled with the conviction of their responsibilities, both for this life and for the next; that, being thus fitted to become patriotic citizens and self-supporting men and women, they will thenceforth discharge their duty to their God, to their country, and to their fellow-men.

INDUSTRIAL TRAINING IN JUVENILE REFORMATORIES.

BY C. A. GOWER,

SUPERINTENDENT OF THE MICHIGAN REFORM SCHOOL.

Whether or not it be true that "*the sun do move*," as asserted by a distinguished colored preacher of Richmond, Va., it is generally recognized as a fact that the world does move; and I have been impressed with the idea that one onward movement of the world is along the line of greater appreciation of the value and need of systematic industrial training for the young.

The Massachusetts School of Technology, the Rose Polytechnic Institute, the Chicago Manual Training School, and a few other similar institutions, have settled the question of the feasibility of this work within the sphere where they have operated. The success of departments of technology in our universities and agricultural colleges has left no doubt in the minds of any as to the propriety of

their establishment; and the numerous experiments which have been made in the way of introducing manual training into our public schools have demonstrated that the work is equally important and valuable for pupils while yet in the primary and grammar grades. As a result of these experiments, it has been settled beyond discussion that manual training is to become an important factor in the public school curriculum of the near future. The following summary, by Professor Woodward of St. Louis, of the advantages of manual training in our public schools, may be taken as the verdict of the intelligent public upon this subject: 1. Larger classes in the grammar and high schools; 2. Better intellectual development; 3. A more wholesome moral development; 4. Sounder judgment of men and things; 5. Better choice of occupation; 6. A higher degree of material success, individual and social; 7. The elevation of many occupations from the realm of brute, unintelligible labor to one requiring and rewarding cultivation and skill; 8. The solution of the "labor problems."

Surely, all these attainments are desirable in connection with our public schools; and all, save the first, may be said to apply with equal force to the work of juvenile reformatories. It has been an open secret among wide-awake reform-school men for several years that too much of our effort has been expended in caring for the immediate wants of our inmates, and too little upon what we should consider the real work of the institution; namely, the preparation of our boys for successfully grappling with the problem of life, as they will find it presented to them upon leaving the school. It was the failure of institutions for the young, both charitable and reformatory, in England to do more for their inmates than to keep them alive and to pass them along to the care of some other institution that led the author of "Ginx's Baby, his Birth and Other Misfortunes," to satirize so mercilessly the existing agencies for caring for dependent youth in that country twenty years ago. His closing paragraph expresses an opinion which, if not a correct estimate of institution work of to-day and in this country, may properly lead us to scrutinize our work, and determine if in any particular we are failing to accomplish all that can reasonably be expected of us. It is as follows: "Philosophers, philanthropists, politicians, Papists and Protestants, poor-law ministers and parish officers, while you have been theorizing and discussing, debating, wrangling, legislating, and administering,—good God, gentlemen! between you all, where has Ginx's baby gone to?"

When we inquire as to what has become of the Ginx's babies that have passed through our reform schools, we shall, if thoroughly honest, be compelled to answer that very many of those who have left us branded as XXX, morally, have gone into the world without any adequate preparation for joining battle with the conditions they will immediately encounter.

Recognizing this weak point in our work, we are naturally and wisely endeavoring to remedy it, by introducing more of industrial training into our schools than has formerly prevailed.

I say more of industrial training, for nearly all of our juvenile reformatories have for years been doing more in this direction than has been placed to our credit. Through our tailor-shops, our shoe-shops, bake-shops, farms, and engine-rooms, we have been giving to very many of our boys the best kind of industrial training, although we have not dignified it with the name of technological instruction. This has, however, been confined to such industries as were a necessary part of the economical and convenient management of the institution.

We use the term "industrial training" as indicating our idea of the nature and purpose of the work which should be undertaken by our reform schools. It is not the manual training of the ideal public school course, which is intended to be but a part of the complete whole in the education of the child, and is given without reference to the probable future occupation of the recipient, nor yet that higher grade of work which is done in our schools of technology, and which includes much of theory as well as practice. What we want is that preparation on the part of our inmates for some handicraft which will enable them the better to care for themselves when released from the institution,— the teaching of a trade for the trade's sake. This, we understand, is properly denominated "industrial training."

The twelve thousand boys who are inmates of our juvenile reformatories are wards of the State, made such, for the most part, through abnormal family relations or other unfortunate environment rather than through any inherent tendency to wrong-doing, and as such are entitled to the very best preparation for life's work which we can give them,— a preparation which will, as far as possible, atone for the neglect they have previously suffered.

In considering the question, How can we wisely enlarge the scope of our industrial training in reform schools? there are certain inevitable conditions which we must bear in mind. The age of our inmates, their previous training, the probable time they will remain under our

care, and their opportunities for obtaining employment after leaving us, are each considerations that must be taken into account. The available funds at our disposal for this work, the use we can make of acquired skill on the part of our inmates in the necessary work of the institution, and the intellectual, moral, and æsthetic influences of different trades upon the individual are no less important factors in the problem. The trade taught should also be such as will ordinarily furnish employment throughout the entire year, require but little outlay for tools by the individual, and, as far as possible, not seriously interfere with free labor on account of its prosecution in the institution. Let us consider these conditions for a moment. The majority of our inmates are between the ages of twelve and eighteen. Most of them have had but little schooling before coming to us, and have no knowledge of any handicraft. The average time a boy remains in a reform school is not over two years, and nearly all the boys will be obliged to earn their own living from the day they leave the institution. The average per capita cost of maintaining boys' reformatories is not far from $140 per annum; and, with the multiplying demands upon our State and city treasuries, we cannot expect any material increase in this amount. With these facts before us, the problem reads something like this: What trades can we teach boys between the ages of twelve and eighteen, who have had limited educational advantages, and who are to remain with us for about two years, which shall put them at once on a self-supporting basis, and at the same time be desirable for them to follow as a life occupation? These trades must, moreover, be such as neither require of the institution a very large outlay in the way of plant nor the wasting of much valuable material in giving instruction, nor yet the employment of a large corps of high-priced instructors. They must also be such as can, if possible, be turned to advantage in the ordinary work of the institution, and such as will exert a broadening and ennobling influence on the boy. Certainly, with such an array of conditioning requirements, it is easy to decide that many good trades are not suited to the wants of any considerable number of our inmates. For example, farming is a healthful and agreeable occupation; but, as most of our boys come from cities, and will surely return to their former homes soon after leaving us, this is not a work which we can make permanently valuable to many of our boys. My experience is that only boys who are orphans, and have no family ties which will draw them back to city life, can be successfully located in country homes.

Many trades, of which book-binding may be taken as an example

must be considered as undesirable, because in teaching them there would be a large waste of material. Another class of trades, like cigar-making, should be ignored, because of the compromising social and business relations toward which they lead. Still other trades, like brick-laying and plastering, are undesirable for our boys, because they ordinarily furnish employment for but a portion of the time, thus leaving those who follow them with several months of enforced idleness each year.

What are the trades which most fully meet the requirements we have mentioned?

First, we may say that tailoring, shoemaking, baking, care of steam-heating apparatus, plumbing, gas-fitting, carpentering, painting, floriculture and landscape gardening, should each be taught in every reform school for boys, because each very fully meets the requirements stated, and especially because, while boys are learning these trades, they will be helping in the necessary work of the institution.

The men in charge of these departments should be skilled workmen, and should each have under his care and instruction as many boys as are necessary to perform the work of the institution.

This number will vary in different schools, but will average for each one hundred inmates about ten in the tailor-shop, two in the shoe-shop, one in the carpenter shop, one in the bake-shop, three in the engine-room, one in the paint-shop, and two caring for the grounds. In other words, twenty per cent. of our inmates will find employment in making and mending the clothing and bedding, making and mending the shoes, baking the bread, attending to the ordinary repairs and alterations of buildings, the painting, gas-fitting, and plumbing of the institution, and at the same time be learning a valuable trade. The engineer of every institution should be an expert steam-fitter, plumber, and gas-fitter, and during the summer months should instruct a class in one or more of these trades. The carpenter, in like manner, should, during the winter months, instruct a class in this trade. In neither of these departments is the necessary waste of material great, where the work is done solely for trade-teaching purposes.

About twenty per cent. of our inmates will always be needed for the ordinary housework of the institution. I include in this term "housework" the work of the kitchen, dining-room, and laundry. Another twenty per cent., which will include our smallest boys, and those who have recently entered the institution, and whose tastes and capacities we have not yet learned, will properly find employment at

chair-caning, brush-work, knitting, or some similar work, which can be easily taken up and always advantageously dropped. Where there is a farm connected with the institution, about ten per cent. of our number can be wisely employed on it.

Having thus indicated work for from sixty to seventy per cent. of our inmates, we have remaining thirty per cent., for whom we should provide instruction in some good trade, purely for the value of the trade to the individual taught.

What shall these trades be? I know of none which more fully meets the various requirements we have mentioned than printing. The plant is not expensive. $1,500 will fully equip an office for fifty boys. Small boys can learn the trade as well as larger ones, and the plant once supplied will last for a long term of years. The waste of material is practically nothing. There is always a demand for good printers, and the work continues throughout the whole year. The printer is required to invest no capital in expensive tools before he can obtain employment, and the influence of the work is always educating and ennobling.

For larger and stronger boys, carpentering, blacksmithing, machine-shop work, and moulding, each very fully meets the desired requirements, and, when undertaken in institutions, have all proven feasible.

We should be careful in selecting trades to have no more than are needed to give a sufficient range for the exercise of the varied talent we find in our school, vying with each other not to see who will have the most trades represented in our several institutions, but rather to prove which of us can send out the largest per cent. of boys with such skill and such ambition to excel as shall insure for each the truest success.

Let us not allow our enthusiasm in this new phase of our work to lead us to lose sight of the fact that this is but a means to an end, and only one of the many means by which we are to establish our boys in such habits of industry, of care, of observation, and of wholesome rivalry to excel their fellows, and give to them such a sense of the duty of self-support and of the disgrace of dependence, as will fit them to successfully meet the temptations to wrong-doing and the incentives to right-doing which will await them when they again enter the outside world.

INDUSTRIAL TRAINING FOR GIRLS.

BY MRS. MARY K. BOYD.

There is much being done for the boy, delinquent or normal, to train the mind, the eye, the hand. The science of things is taught him: carpentry, wood-joining, bricklaying, and blacksmithing become as fascinating employment as landscape painting or the chiselling of a statue from the block of marble.

What has wrought this change? What lifted mechanics from plodding drudgery into the realm of the high arts, quickening the imagination of the boy, expanding the soul, preparing him to grasp the infinite? It is that which we understand by the term "technology."

Can this idea be successfully introduced into what is too often considered menial drudgery,— housework? Can this ogre of the household be changed into an enchantress, inviting the attention of our girls, and charming them by new discoveries in this old-new realm,— woman's kingdom? It is my conviction that it can be. But who is to inspire effort in this direction, lead the way, point out to the young student the beauties of the useful arts, and by lectures or talks imbue them with the sentiment of the dignity of work well done, whether it be the paring of potatoes, washing the weekly soiled linen, or embellishing the parlor?

Work has no attractions for the modern girl for its own sake. There are too many allurements lying all along her path to turn her aside from the prosaic round of daily service. Therefore, we must present the poetical side of "brewing and baking, mending and making," to her already quickened imagination. I do not mean that we should sugar-coat the pill, but that we should put all the sugar we can into it.

We cannot afford to stand still and let the boy "go up and possess the land." We, too, must be up and doing. The girl must not fall behind her brother, who is taught to work modern miracles in wood and stone with painter's brush and potter's clay. There are just as grand possibilities latent in her as in him, waiting the master's shaping hand only. Every failure to restore the wayward girl to her right mind and proper place in the world is the result of ignorance of the means to the end.

The average girl has not been trained in a sense of duty or responsibility to any power higher than her own will. She chafes under

restraint, and the whole force of her nature wars against compulsory obedience. It becomes, then, of the utmost importance that the hand which is to lead her step by step, by precepts and example, to woman's best estate, should be firm, strong, and at the same time gentle. There has been too much guess-work, too much trusting to good intentions, in the past. The heart has entered more largely into the work than the head; and the former without the latter is a pretty uncertain quantity.

Twelve years of experience with the wayward and untaught girl have shown me with startling clearness the great necessity of radical changes in present methods. This is the question of the hour, and not that of systems. Of far greater importance is the equipment of teachers for the work than their peculiar bias toward this system or that. They ought to be women who prepare themselves for the work. The born physician enters hers or his from natural inclination and love of it. They should not only be versed in physics, but trained in some useful art as well. Nor is this all. They ought to be Christ-like in their tenderness, patience, and charity.

Let us be more in earnest for His sake, and rejoice less over the one saved, while the ninety and nine are still astray.

X.

Care of Dependent Children.

THE CARE AND DISPOSAL OF DEPENDENT CHILDREN.

BY REV. M. M'G. DANA, D.D.

The attention of all workers in the realm of charity is now turned with increasing solicitude toward the young. "The cry of the children" fills the ear of the thoughtful and philanthropic everywhere. It is a harbinger of good, for the rising generations represent the life and character of the near future. What to-morrow is to be, depends on what the charity workers of to-day are doing. Prevention is better than cure. Get before the waywardness which leads to vice and crime, and you save the sad experience of wrong-doing, with all its entail of cost, moral and material. What more important, then, than the theme of the hour? What greater or more imperative study than to learn how wisely to care for the large army of dependent children,—the waifs of the city's streets; the neglected and homeless, to be found in every community; the inmates of vicious homes; or those abandoned by heartless and incapable parents, now to be found in that receptacle of the waste and wreck of humanity, the poorhouse, and, anon, met with as the temporary inmates of asylums or correctional homes? The question is a serious one, How best dispose of such dependent juveniles? and what does our experimenting in this field teach us? We cannot dogmatize, where methods and workers differ. We ask for results, and for the canvass of the various plans pursued, hoping thereby to get the light experience always sheds, and that inspiration which is also the best resultant of real information. We are not *doctrinaires*, but learners; and he helps most in the solution of social problems who has not simply a theory, but a plan, with its justifying stream of beneficent effects. This report will only attempt to bring under view the field with its workers, some of their methods and embarrassments, together with what seems to be the concurring trend of thought and successful venture.

"Saving the children," I am persuaded, should be the motto of all philanthropists. This is a work and obligation that must take precedence, if we hope, to any extent, to diminish crime and improve the moral condition of society. If, now, we were asked to name some of the influences which at present precipitate upon us such a mass of dependent and vicious youth, we should put first heredity,— that law by which degraded parents transmit to their offspring the bad features of their characters. Idleness, thriftlessness, and vice propagate themselves; and the neglected children of the city's slums reproduce their ancestral types. Next comes the excessive fecundity of the reckless classes in the population. They are restrained by no prudential maxims, and form alliances almost before they become adults, or have any reasonable prospect of self-support, or a happy home. The statistics for London only confirm the data that could be gathered from other cities, where the birth-rate in Whitechapel (E.L.) was 36 per 1,000 as against 24 per 1,000 in the prosperous and healthy district of Hampstead. So comes about a congestion of population where the opportunities for a virtuous and useful life are at their minimum. The children born amid these conditions grow up largely in ignorance of useful trades or handicrafts. They are turned out early into the streets to shift for themselves and swell the wild, vagrant, hand-to-mouth life with which all large cities abound. A few years spent on the streets in what is called "hob-jobbing" virtually settles their future lot. They soon bear the well-known stamp of the tramp, the pauper, and the criminal; and these replenish all those forms of dependency and crime which characterize the increasing proletariat of every land. In Great Britain, Samuel Smith, member of Parliament, states that from two to three millions of the population, including families, do not obtain work for more than three days in the week, or earn an average of more than twelve to fifteen shillings per week. Yet, while in a state of semi-starvation, they multiply faster than the classes living in affluence. Were it not for the vast nfantile mortality, the numbers of the dependent and destitute would double or treble every twenty-five years. There could be added to the above, intemperance,— that prolific source of poverty and crime, and the steady down-draught from classes above because of misfortune or vice. How many each of us could recall, who started on the life-race with fair prospects, who fell through drink, gambling, and the like, and disappeared beneath the surface of reputable society, and helped to augment the moral sewage which festers in the midst of our civilization and pollutes our social life and imperils the State!

The latest issued report shows that in England and Wales alone there were 56,291 pauper children under sixteen years of age receiving in-door relief and, in addition, 203,232 in receipt of out-door relief. It is estimated that these cost £20 each per annum. Besides these, are the juveniles in reformatory and industrial schools, whose commitment to the latter has diminished the youthful population of British prisons. This state of things can be approximately matched in other countries, and because of it the work of child-saving assumes such urgency and proportion. This is one of the omens of present encouragement: that communities and commonwealths are now awaking to the importance of this work, and that public attention is being directed to efforts in this line. Already the literature of the subject, through the reports and discussions of this body, has become of great value, and marks the augmented interest on the part of the public generally. It is one of the proofs that this convention is a sort of university, and furnishes the freshest information requisite to inspire and direct the legislation of States and the philanthropic endeavors of societies and individuals.

As to methods there is great diversity, but there is a growing agreement as to the end to be secured. 1. The old *County Poorhouse system*, so often portrayed, is passing away gradually. It exists still where there has been no aggressive effort of an advanced character to care for the class in question. By this system, if such it is entitled to be called, the neglected or dependent child was left to be reared among the depraved, idiotic, and often insane inmates once to be generally found in the district almshouse. This method is pernicious in every respect, and ought to be at once abandoned. It is a relic of barbarism, and convicts the States where it still obtains as being behind the age and of adhering to a system in the long run both costly and inhumane. Continued agitation, and the publishment to the world of the results of the herding together of young and old, the unfortunate and vicious, in the county poorhouse, will sooner or later bring about its abandonment or radical alteration.

2. The District System. In this several counties combine together to maintain "a Children's Home." This plan prevails in some States and has its obvious advantages, not unattended with some serious embarrassments and evils. Its tendency is to mass children of the class under consideration in these "Homes," subjecting them to institutional training, and preventing the natural individual treatment which is the concomitant of family life.

3. "The Placing-out System," which, it is now generally conceded,

should be the end and aim of all methods adopted for caring for dependent children. This allows of institutions, private or public, provided that these undertake to house the subject only temporarily, and until a fitting home in some family can be found. This is held, by those who have longest studied the subject, to be the way out of pauperism, and by far the most economical for the general public. In the working of this system, great care is necessary in the selection of family homes, and, further, in the regular visitation of those placed out, with power to recall or make changes as circumstances require.

"The Michigan method," now in vogue in Minnesota, Wisconsin, and Rhode Island, will be presented to the Conference, and its advantages and gratifying results set forth. In Scotland, the boarding out plan has been long and successfully followed, there being hardly such a thing as a pauper school known. In England, the tide of opinion sets strongly in favor of "emigration," Great Britain's colonial dependencies affording the widest facilities for this plan. The city of Liverpool has long adopted the method of sending its destitute children to Canada. Two thousand during thirteen years have thus been happily placed in comfortable homes, and ninety-five per cent. of them are reported as doing well. The average cost of emigration, including the necessary preliminary training and all incidental expenses, averages about $75 per child, while the cost of bringing up a pauper child is $500. This is Dr. Bernardo's system and that of other agencies. The former claims that, out of two thousand six hundred emigrated, only thirty have turned out unsatisfactorily.

The success, however, of this system depends always on the care exercised in placing out the children, and the selection and partial training of the latter for their new abodes. Here comes in the work of the temporary home, for in this they are taught whatever is most essential to become useful and happy inmates of a family. This preparatory training is very important; and when carried on under the auspices of the State, as in Michigan and Minnesota, there is no undue haste in placing the children out, and all legal protection is secured for those drafted from the State school to the home, supplemented by frequent and careful visiting.

Now, the whole theory of State care for neglected and dependent children is justifiable on the ground that thereby incapacity is being replaced by something more than shelter, vicious experiences by something more than colorless or even non-experiences, and bad habits by good or better ones. While we hold this care to be imperative, we desire strongly to emphasize the fact that it is in the

largest way hopeful. We do not admit that the children we are speaking of are doomed to grow up criminals or paupers. The first step that opens promise of a different life is change of environment.

The next step is to graft upon our system of education manual training. It is, I suppose, a conceded fact that primary education in Germany, Switzerland, and possibly some other European States is far in advance of ours. The usual age of leaving school in Germany is thirteen and a half to fourteen years, with two years' compulsory attendance at evening continuation schools. As a consequence, the children of the working classes in Germany and France are better and more practically educated. Trade schools, industrial training of a varied sort, are necessary, if we would rescue our youth, the children of the poor, from the incapacity and vagrant life which now so largely characterize them.

The *laissez-faire* school may say it is not the function of the State to provide such kind of training. But we are rapidly being taught by the logic of events that the training of the hands is an essential part of national education. And we can in no way more surely reduce juvenile crime and vagrancy, than by fitting those whom our schools now reach for earning an honest livelihood. The experiments in Boston and Philadelphia conclusively show that industrial education has a tendency to reduce poverty and all that results from incapacity. Robert Lowe, when rector of Edinburgh University, said that British education was the worship of inutility. The great problem for us as a nation is to address ourselves seriously to the task of liberating that hand-power which is going to waste, just as we have set free the brain-power.

For a large portion of our people, the prime necessity of life is to learn to work, and so to live. We should have far fewer vicious children and vagrant youth in this country, if our education was more practical, and aimed to open to them the portals of industry, as hitherto it has sought to open only the portals of knowledge. This is the educational trend of the hour, and it brings promise of deliverance from much of the destitution which is the outgrowth of incapacity. To-day, on the Continent and in England, the greatest efforts are being made to extend industrial education to the lower grade of schools, and to cultivate the taste and provide the training necessary for industrial pursuits. Along the same line lies our hope for the betterment of our youth.

THE OHIO SYSTEM OF CARING FOR DEPENDENT CHILDREN.

BY MRS. L. V. GORGAS,

MATRON OF THE DEFIANCE COUNTY CHILDREN'S HOME.

The care and disposal of dependent children is a subject so thoroughly practical that sentiment finds little place in its consideration, and theories in regard to it are to be scanned with the utmost scrutiny. Laws, organizations, systems, rules, and regulations must be subjected to practical tests before their value can be fairly estimated.

The dependent children of Ohio are cared for under a system in some respects peculiar to the State. The provision for this care is made by public tax, in counties or in districts composed of "two or more, not exceeding four counties." This provision includes premises, buildings, and maintenance. The establishment of a Home, under the law, requires the submission of the question to a popular vote of the people of the county or counties composing a district.

Homes are organized under three trustees (serving without pay), appointed by county commissioners. Ordinarily, the management is under a superintendent and matron appointed by the trustees. The superintendent is not necessarily a resident officer; and, under such circumstances, the matron is invested with immediate authority and control of the institution, under the direction of the superintendent or a member of the board of trustees appointed for the purpose.

These Homes, in the exact language of the law, are "asylums for all children under the age of sixteen years, of a sound mind, and free from all infectious or contagious diseases, and having resided in the county not less than one year; who, by reason of abandonment by parents, or orphanage, or neglect, or inability of parents to provide for them, in the opinion of the trustees, are suitable children for such provision."

Thus the classes of children eligible to the public care are set forth as definitely, perhaps, as could be done by statute.

The organization making the trustees the creatures of the county commissioners is open to objection. The methods of management are such as are common.

The results accomplished, after a little more than a score of years since the inauguration of the system, if not entirely satisfactory, are at least fairly commendable.

The class of children to be cared for and disposed of must be taken into consideration in studying this subject. No system can be applied or methods employed, with the hope of success, that does not individualize the child. Herein will be found the only safe indication as to the ultimate disposal of the child. In other words, these children may not be treated in bulk.

In the ordinary family, the thought of regulating a household by oral or printed rules is seldom, if ever, entertained, as no two children are found, even in the same family, having the same disposition. It is in the study of these different dispositions, and the patient persevering application of a discreet judgment, actuated by parental love, that family government is attained, and sober, industrious, and useful characters are formed.

This being true in the family, with its limited number of children growing up within the sacred precincts of a well-ordered home, may suggest the difficulty that one encounters at the very threshold of an institution assuming the public care of dependent children.

If it were simply to speak of these children as a class, it would be no easy task; for who may characterize in words the significance of dependence when applied to childhood? There is no dependence so absolute, there is nothing to which it may be likened. A little child on a precipice, with yawning, interminable depths beneath; forces accumulating against it; adverse influences surrounding it; no hand to guide; no arm to protect; no heart-clasp to hold it; nothing, nothing but the imminent danger,—may faintly outline the picture, whose lights and shadows no human pencil, however gifted, can portray. Such conditions of life can be known only to Him who, from the manger to the cross, "had not where to lay his head." The fact of dependence, apart from the causes producing it, is generally enough to awaken sympathy. There are those, however, whose feelings toward the conditions of dependence are influenced by the causes producing it.

Others there are who never consider causes nor trace effects: they find simply in the condition of dependence an opportunity for sentimentality. Others who say, "Be ye warmed and filled: notwithstanding, they give them not those things which are needful to the body." There is still another class whose sympathies are active, intelligent, and self-sacrificing, who see in the dependent child an opportunity to honor God by helping humanity.

It is in view of these difficulties, and as an illustration of the system under consideration, that I have thought it entirely pertinent to bring forward personal experience in the care and disposal of depend-

ent children. This experience runs through a period of a little less than four years, too short a period to have acquired authority to speak, yet long enough to afford an illustration of the practical difficulties encountered in the discharge of a public duty, actuated in some degree at least by a sense of personal responsibility.

I call in review a list of eighty names. At the head of this list there is a group of eight children, taken from the Infirmary. The sexes were equally divided, their ages ranging from three to fourteen years. Five different families were represented. One of these children came into existence without any established family relation, the mother a white woman, the father a negro. Two of them had been abandoned by the mother, who eloped with the husband of another woman, he leaving a wife and six children. Five of the Infirmary children were half-orphans,— three fatherless, two motherless. One of the two motherless children, a girl of thirteeen years, was driven from her home by the neglect and abuse of a brutal father. The other, a boy, was twelve years of age, of whose parentage but little was known, but who, as an inmate of the Infirmary, had been cruelly treated, bringing with him, at the time of his admission, marks in his flesh of violent beating, and, worse than this, a character defamed as being "incorrigibly bad." Of the fatherless children, one was born and bred a pauper, the father dying in the poorhouse. The other two had a reputable father, but a mother of weak mind, kind-hearted, but of loose morals, wholly unfitted for maternal responsibility.

Next to the Infirmary children came a family,— five in number,— children of a deceased soldier, whose mother had struggled with poverty so extreme that her children came to our care in a starving condition, their feet frozen, and being literally consumed with vermin.

Next came a girl fourteen years of age, whose parents, both living, were fearfully depraved, the girl herself being of feeble mind, with passions tending to lewdness and violence.

In the entire number there were five different families represented, in which blood relationship was known to exist, and in which the blood taint of low breeding was apparent.

It is not our purpose to go over the entire list: it is enough to say that the classes and characters already mentioned have maintained their proportion, constituting a large percentage of those committed to our care.

There were, however, exceptional cases. First, that of two children of English parentage, intelligent and respectable people overtaken by misfortune, whose children, two little boys, six and eight years of age, came to us so cheerful in spirit, polite in manners, and so

unlike the other children of our Home as to impose a new care in protecting them from "evil communications." This new care was, however, compensated by the exemplary obedience of the children. The cheery "good-morning" and the loving "good-night" that never failed during their stay in the Home was a source of constant satisfaction to the matron, and must always be a pleasant recollection.

Further along the list there comes an infant of a few weeks, whose mother's mental derangement made it necessary to place her under the care of a hospital for the insane. This baby had evidently inherited maniacal tendencies, the manifestations of which were unmistakable. The condition of utter helplessness, if not forlorn hopelessness, in this baby called for a sympathy and demanded a care of which no adequate description can be given, but which was subsequently rewarded by replacing that infant, when it was two years old, in the hands of its mother, who had recovered her mind.

Subsequently there came to our Home twin infants, imposing a twofold care, but imparting a manifold joy, their sweet innocence attracting, as possibly nothing else could have done, the sympathy and affection of the entire household.

These instances must suffice as indicating the conditions and characters of our dependent children.

Of the eight children first mentioned, six were restored to friends whose improved circumstances enabled them to care for their children. Two remain with us, one of them having been placed out repeatedly, and returned for causes in which the families were as often to blame as the child. This case was possibly the least hopeful, as to its final disposition, of any committed to our care, and yet not hopeless, as the child is once more placed in a family where mutual regard has developed into some promise of a happy future for the child.

The other, while far more hopeful in the development of character, is doomed, from its color, to encounter prejudice, which up to this time has closed every avenue of hope of "placing" it.

The five children mentioned as coming to us from conditions of extreme poverty, which compelled the mother to relinquish their care, have been restored to her; the national government having finally made recognition of the father's patriotic service, giving the mother a pension, by which she has been enabled to support them.

Another, whose disposition and habits required a sterner discipline than could be enforced in a family, was sent to the State Industrial School, where, under humane but firm restraint and training, hopeful progress in development of character is being made.

Other children, owing to the improved temporal circumstances of their friends, have likewise been replaced in family relationship, and are, as a general thing, doing well.

Out of a total of eighty children received since the organization of the Home, the following disposition has been made, including those already mentioned: —

Returned to parents and friends,	38
Placed in State Reformatory,	1
Died,	1
Placed in families,	11
Out on probation,	1
Remaining in the Home,	28

Of these remaining, ten are soldiers' orphans, supported by the State, leaving eighteen over whom the Home has parental authority. Of the eighteen, two are full orphans. The others have parents living, from whose baneful influence, if nothing more, the Home affords protection. Some of these children, under the best influences and training, will scarcely ever develop capacity for self-support; and it will be a merciful providence, inspiring the broadest possible charity, that will secure places for them in private families. One or two of them will probably find their way back to parental care.

Such are the results attained. What the fate of these children might have been but for the public care provided for them may not be known. How have these results been reached?

First, experience points to the self-sacrificing devotion of a teacher — Miss Maud Boor — who has made the Home, as well as her school, an object of constant solicitude and untiring work.

Second, the employment in domestic affairs of the children capable of performing any domestic service, whereby habits of industry have been formed.

Third, attention to their personal habits as to cleanliness, intercourse with each other, and a study of their individual inclinations, together with such privileges of play and childish indulgence as might be compatible with the order and quiet of a well-regulated family.

Fourth, moral and religious training, consisting of family devotions, the church, and Sabbath school, church privileges being within easy access of the Home.

It may not be fair to conclude without some indication of the cost at which this work has been accomplished: —

For the last fiscal year (which may be regarded as a fair average), the per capita cost, based on current expenses, for feeding, clothing,

educating, and training, with a daily average of twenty-five children, was $96.63. Or, including improvement and repairs of property, the cost per capita was $112.49.

It would be easy to conclude that this cost is the ounce of prevention against the pound of cure, or that prevention of pauperism and crime costs much less than the maintenance and punishment of such conditions, when once the habits have been fixed or the characters formed.

THE RELATION OF THE KINDERGARTEN TO SOCIAL REFORM.

BY KATE DOUGLAS WIGGIN.

Some years ago, a San Francisco kindergartner was threading her way through a dirty little alley, making friendly visits to the children of her flock. As she lingered on a certain doorstep, receiving the last confidences of some weary woman's heart, she heard a loud but not unfriendly voice ringing from an upper window of a tenement-house just round the corner. "Clear things from under foot!" pealed the voice, in stentorian accents. "The teacher o' the *Kids' Guards* is comin' down the street!"

"Eureka!" thought the teacher, with a smile. "There's a bit of sympathetic translation for you! At last, the German word has been put into the vernacular, and to some purpose, too! The odd, foreign syllables have been taken to the ignorant mother by the lisping child, and the *kindergartens* have become the '*Kids' Guards*'! Heaven bless the rough translation, colloquial as it is! No royal accolade could be dearer to its recipients than this quaint, new christening!"

What has the kindergarten to do with social reform? Why should its theory and practice be brought before a Conference like this?

One of our brass-buttoned guardians of the peace remarked to a gentleman on a street-corner, "If we could open more kindergartens, sir, we could almost shut up the penitentiaries, sir!" We heard the sentiment, applauded it, and promptly printed it on the cover of three thousand reports; but on calm reflection it appears like an exaggerated statement. I am not sure that a kindergarten in every ward of every city in America "would almost shut up the penitentiaries, sir!" The most determined optimist is weighed down by the feeling that it will take more than the ardent prosecution of any one reform, however vital, to produce such a result. We appoint investigating

committees, who ask more and more questions, compile more and more statistics, and get more and more confused every year. "Are our criminals native or foreign born?" that we may know whether we are worse or better than other people; "Have they ever learned a trade?" that we may prove what we already know, that idle fingers are the devil's tools; "Have they been educated?"—by any one of the sorry methods that take shelter under that much-abused word,—that we may know whether ignorance is bliss or a *blister;* "Are they married or single?" that we may determine the influence of home ties; "Have they been given to the use of liquor?" that we may heap proof on proof, mountain high, against the monster evil of intemperance; "What has been their family history?" that we may know how heavily the law of heredity has laid its burdens upon them. Burning questions all, if we would find out the causes of crime.

To discover the why and wherefore of things is a law of human thought. The reform schools, penitentiaries, prisons, insane asylums, hospitals, and poorhouses are all filled to overflowing; and it is entirely sensible to inquire how the people came there, and to relieve, pardon, bless, cure, or reform them as far as we can. Meanwhile, as we are dismissing or blessing or burying the unfortunates from the imposing front doors of our institutions, new throngs are crowding in at the little back gates. Life is a bridge, full of gaping holes, over which we must all travel! A thousand evils of human misery and wickedness flow in a dark current beneath; and the blind, the weak, the stupid, and the reckless are continually falling through into the rushing flood. We must, it is true, organize our life-boats. It is our duty to pluck out the drowning wretches, receive their vows of penitence and gratitude, and pray for courage and resignation when they celebrate their rescue by falling in again! But we agree nowadays that we should do them much better service if we could contrive *to mend more of the holes in the bridge!*

The kindergarten is trying to mend one of these "holes." It is a tiny one, only large enough for a child's foot; but that is our bit of the world's work,—to *keep it small!* If we can prevent the little people from stumbling, we may hope that the grown folks will have a surer foot and a steadier gait.

A wealthy lady announced her intention of giving $25,000 to some Home for Incurables. "Dear, dear!" cried one of our bright kindergartners: "why *don't* you give twelve and a half thousand to some Home for *curables*, and then your other twelve and a half will go so much further?"

In a word, solicitude for childhood is one of the signs of a growing civilization. "To cure is the voice of the past; to prevent, the divine whisper of to-day!"

What is the true relation of the kindergarten to social reform? Evidently, it can have no other relation than that which grows out of its existence as a plan of education. Education, we have all glibly agreed, lessens the prevalence of crime. That sounds very well; but, as a matter of fact, has our past system and does our present system produce just the results in this direction that we have hoped and prayed for? The truth is, people will not be made very much better by education until the plan of educating them is made better to begin with.

Froebel's idea — the kindergarten idea — of the child and its powers, of humanity and its destiny, of the universe, of the whole problem of living, is somewhat different from that held by the vast majority of parents and teachers. It is imperfectly carried out, even in the kindergarten itself, where a conscious effort is made, and is scarcely ever attempted in the school.

His plan of education covers the entire period between the nursery and the university, and contains certain essential features which bear close relation to the gravest problems of the day. If they could be made an integral part of all our teaching in families, schools, and institutions, the burdens under which society is groaning to-day would fall more and more lightly on each succeeding generation. These essential features have often been enumerated. I am no fortunate herald of new truth. I may not even put the old wine in new bottles; but iteration is next to inspiration, and I shall give you the result of eleven years' experience among the children and homes of the poorer classes. This experience has not been confined to teaching. One does not live among these people day after day, pleading for a welcome for unwished for babies, standing beside tiny graves, receiving pathetic confidences from wretched fathers and helpless mothers, without facing every problem of this workaday world! They cannot all be solved, even by the wisest of us: we can only seize the end of the skein nearest to our hand, and patiently endeavor to straighten the tangled threads.

The kindergarten starts out plainly with the assumption that the moral aim in education is the absolute one, and that all others are purely relative. It endeavors to be a life-school, where all the practices of complete living are made a matter of daily habit. It asserts boldly that doing right would not be such an enormously

difficult matter if we practised it a little,— say a tenth as much as we practise the piano,— and it intends to give children plenty of opportunity for practice in this direction. The physical, mental, and spiritual being is consciously addressed at one and the same time. There is no "piece-work" tolerated. The child is viewed in his threefold relations, as the child of Nature, the child of Man, and the child of God; and there is to be no disregarding any one of these divinely appointed relations. It endeavors with equal solicitude to instil correct and logical habits of thought, true and generous habits of feeling, and pure and lofty habits of action; and it asserts serenely that, if information cannot be gained in the right way, it would better not be gained at all. It has no special hobby, unless you would call its eternal plea for the all-sided development of the child a hobby.

Somebody said lately that the kindergarten people had a certain stock of metaphysical statements to be aired on every occasion, and that they were over-fond of prating about the "being" of the child. It would hardly seem as if too much could be said in favor of the symmetrical growth of the child's nature. These are not mere "silken phrases"; but, if any one dislikes them, let him take the good, honest ringing charge of Colonel Parker, "Remember that the whole boy goes to school!"

Yes, the whole boy does go to school; but the whole boy is not educated after he gets there. A fraction of him is attended to in the evening, however, and a fraction on Sunday. He takes himself in hand on Saturdays and in vacation time, and accomplishes a good deal, notwithstanding the fact that his sight is a trifle impaired and his hearing grown a little dull, so that Dame Nature works at a disadvantage, and begins, doubtless, to dread boys who have enjoyed too much "schooling," since it seems to leave them in a state of coma.

Our scheme of education furthers mental development with considerable success. The training of the hand is now being laboriously woven into it; but, even when that is accomplished, we shall still be working with imperfect aims, for the stress laid upon heart-culture is as yet in no way commensurate with its gravity. We know, with that indolent, fruitless half-knowledge that passes for knowing, that "out of the heart are the issues of life." We feel, not with the white heat of absolute conviction, but placidly and indifferently, as becomes the dwellers in a world of change, that "conduct is three-fourths of life"; but we do not crystallize this belief into action. The kindergarten does not fence off a half-hour each day for moral culture, but keeps it in view every moment of every day. Yet it is never obtrusive; for

the mental faculties are being addressed at the same time, and the body strengthened for its special work.

With the methods generally practised in the family and school, I fail to see how we can expect any more delicate sense of right and wrong, any clearer realization of duty, any greater enlightenment of conscience, any higher conception of truth, than we now find in the world. I care not what view you take of humanity, whether you have Calvinistic tendencies and believe in the total depravity of infants, or whether you are a disciple of Wordsworth and apostrophize the child as a

> "Mighty prophet! Seer blest,
> On whom those truths do rest
> Which we are toiling all our lives to find,"

if you are a fair-minded man or woman, and have had much experience with young children, you will be compelled to confess that they generally have a tolerably clear sense of right and wrong, and need only gentle guidance to choose the right when it is put before them. I say most, not all, children; for some are poor, blurred little human scrawls, blotted all over with the mistakes of other people. And how do we treat this natural sense of what is true and good, this willingness to choose good rather than evil, if it is made even the least bit comprehensible and attractive? In various ways, all equally dull, blind, and vicious. If we look at the downright ethical significance of the methods of training and discipline in many families and schools, we see that they are positively degrading. We appoint more and more "monitors" instead of training the "inward monitor" in each child, make truth-telling difficult instead of easy, punish trivial and grave offences about in the same way, practise open bribery by promising children a few cents a day to behave themselves, and weaken their sense of right by giving them picture cards for telling the truth and credits for doing the most obvious duty. This has been carried on until we are on the point of needing another deluge and a new start.

Is it strange that we find the moral sense blunted, the conscience unenlightened? The moral climate with which we surround the child is so hazy that the spiritual vision grows dimmer and dimmer, and small wonder! Upon this solid mass of ignorance and stupidity it is difficult to make any impression; yet I suppose there is greater joy in heaven over a cordial "thwack" at it than over most blows at existing evils.

The kindergarten attempts a rational, respectful treatment of chil-

dren, leading them to do right for right's sake, abjuring all rewards, save the pleasure of working for others and the delight that follows a good action, and all punishments save those that follow as natural penalties of broken laws,— the obvious consequences of the special bit of wrong-doing, whatever it may be. The child's will is addressed in such a way as to draw it on, if right; to turn it willingly, if wrong. Coercion in the sense of fear, personal magnetism, nay, even the child's love for the teacher, may be used in such a way as to weaken his moral force. With every free, conscious choice of right, a human being's moral power and strength of character increase; and the converse of this is equally true.

If the child is unruly in play, he leaves the circle and sits or stands by himself, a miserable, lonely unit until he feels again in sympathy with the community. If he destroys his work, he unites the tattered fragments as best he may and takes the moral object lesson home with him. If he has neglected his own work, he is not given the joy of working for others. If he does not work in harmony with his companions, a time is chosen when he will feel the sense of isolation that comes from not living in unity with the prevailing spirit of good will. He can have as much liberty as is consistent with the liberty of other people, but no more. If we could infuse the *spirit* of this kind of discipline into family and school life, making it systematic and continuous from the earliest years, there would be fewer morally "slack-twisted" little creatures growing up into inefficient, bloodless manhood and womanhood. It would be a good deal of trouble; but, then, *life* is a good deal of trouble anyway, if you come to that. We can't expect to swallow the universe like a pill and travel on through the world "like smiling images pushed from behind."

Virtue thrives in a bracing moral atmosphere, where good actions are taken rather as a matter of course. The attempt to instil an idea of self-government into the tiny slips of humanity that find their way into the kindergarten is most useful, and infinitely to be preferred to the most implicit blind obedience to arbitrary command. In the one case, we may hope to have, some time or other, an enlightened will and conscience struggling after the right, failing often, but rising superior to failure, because of an ever stronger joy in right and shame for wrong. In the other, we have a "*good goose*," who does the right for the picture card that is set before him,— a "trained dog" sort of child, who will not leap through the hoop unless he sees the whip or the lump of sugar. So much for the training of the sense of right and wrong! Now for the provision which the kindergarten makes

for the growth of certain practical virtues much needed in the world, but touched upon all too lightly in family and school.

The student of political economy sees clearly enough the need of greater thrift and frugality in the nation; but where and when do we propose to develop these virtues? Precious little time is given to them in the school, for their cultivation does not seem to be insisted upon as an integral part of the scheme. Here and there an inspired human being seizes on the thought that the child should really be taught how to live at some time between the ages of six and sixteen, or he may not learn so easily afterward. Accordingly, the pupils under the guidance of that particular person catch a glimpse of eternal verities between the printed lines of their geographies and grammars. The kindergarten makes the growth of every-day virtues so simple, so gradual, even so easy, that you are almost beguiled into thinking them commonplace. They seem to come in very naturally, just by the way, as it were, so that at the end of the day you have seen thought and word and deed so sweetly mingled that you marvel at the "universal dove-tailedness of things," as Dickens puts it. They will flourish in the school, too, when the cheerful hum of labor is heard there for a little while each day. The kindergarten child has "just enough" strips for his weaving mat,—none to lose, none to destroy; just enough blocks in each of his boxes, and every one of them, he finds, is required to build each simple form suggested by teacher or companions. He cuts his square of paper into a dozen crystal-shaped bits, and behold! each one of these tiny flakes is needed to make a symmetrical figure. He has been careless in following directions, and his form of folded paper does not "come out" right. It is not even, and it is not beautiful. The false step in the beginning has perpetuated itself in each succeeding one, until at the end either partial success or complete failure meets his eye. How easy to see the relation of cause to effect! "Courage!" says the kindergartner. "Better fortune next time, for we will take greater pains." "Can you rub out the ugly, wrong creases?" "We will try. Alas! no! Wrong things are not so easily rubbed out, are they?" "Use your worsted quite to the end, dear: it costs money." "Let us save all the crumbs from our lunch for the birds, children. Do not drop any on the floor: it will only make work for somebody else." And so on, to the end of the busy, happy day. How easy it is in the kindergarten, how seemingly difficult everywhere else! It seems to be only books afterward; and "books are good enough in their own way, but they are a mighty bloodless substitute for life."

The most superficial observer values the industrial side of the kindergarten, because it falls directly in line with the present effort to make manual training a part of school work; but twenty or twenty-five years ago, when the subject was not so popular, kindergarten children were working away at their pretty, useful tasks,— tiny missionaries helping to show the way to a truth now fully recognized. As to the value of leading children to habits of industry as early in life as may be, that they may see the dignity and nobleness of labor, and conceive of their individual responsibilities in this world of action, that is too obvious to dwell upon at this time.

To Froebel, life, action, and knowledge were the three notes of one harmonious chord; but he did not advocate manual training merely that children might be kept busy and out of mischief, nor even that technical skill might be acquired. The price of finished kindergarten work is only a symbol of something more valuable which the child has acquired in doing it.

The first steps in all the kindergarten occupations are directed or suggested by the teacher; but these dictations or suggestions are merely intended to serve as a sort of staff, by which the child can steady himself until he can walk alone. It is the creative instinct that is to be reached and vivified: everything else is secondary. By reproduction from memory of a dictated form, by taking from or adding to it, by changing its centre, corners, or sides,— by a dozen ingenious preliminary steps,— the child's inventive faculty is developed; and he soon reaches a point in drawing, building, modelling, or what not, where his greatest delight is to put his individual ideas into visible shape. The simple request, "Make something pretty of your own," brings before the kindergartner a score of original combinations and designs,— either the old thoughts in different shape or something fresh and audacious which hints of genius. Instead of twenty hackneyed and slavish copies of one pattern, we have twenty free, individual productions, each the expression of the child's inmost personal thought. This invests labor with a beauty and power, and confers upon it a dignity, to be gained in no other way. It makes every task, however lowly, a joy, because all the higher faculties are brought into action. Much so-called "busy-work," where pupils of the "A class" are allowed to stick a thousand pegs in a thousand holes while the "B class" is reciting arithmetic, is quite fruitless, because it has so little thought behind it.

Unless we have a care, manual training, when we have succeeded in getting it into the school, may become as mechanical and unprofit-

able as much of our mind training has been, and its moral value thus largely missed. The only way to prevent it is to borrow a suggestion from the kindergarten. Then, and only then, shall we have insight with power of action, knowledge with practice, practice with the stamp of individuality. Then doing will blossom into being, and "Being is the mother of all the little doings as well as of the grown up deeds and heroic sacrifices."

The kindergarten succeeds in getting these interesting and valuable free productions from children of four or five years only by developing, in every possible way, the sense of beauty and harmony and order. We know that people assume, somewhat at least, the color of their surroundings; and, if the sense of beauty is to grow, we must give it something to feed upon.

The kindergarten provides a room more or less attractive, quantities of pictures and objects of interest, growing plants and vines, vases of flowers, and plenty of light, air, and sunshine. A canary chirps in one corner, perhaps; and very likely there will be a cat curled up somewhere, or a forlorn dog who has followed the children into this safe shelter. It is a pretty, pleasant, domestic interior, charming and grateful to the senses. The kindergartner looks as if she were glad to be there, and the children are generally smiling. Everybody seems alive. The work, lying cosily about, is neat, artistic, and suggestive. The children pass out of their seats to the cheerful sound of music, and are presently joining in an ideal sort of game, where, in place of the mawkish sentimentality of "Sally Walker," of obnoxious memory, we see all sorts of healthful, poetic, childlike fancies woven into song. Rudeness is, for the most part, banished. The little human butterflies and bees and birds flit hither and thither in the circle; the make-believe trees hold up their branches, and the flowers their cups; and everybody seems merry and content. As they pass out the door, good-bys and bows and kisses are wafted backward into the room; for the manners of polite society are observed in every thing.

You draw a deep breath. This is a *real* kindergarten, and it is like a little piece of the millennium. "Everything is so very pretty and charming," says the visitor. Yes, so it is. But all this color, beauty, grace, symmetry, daintiness, delicacy, and refinement, though it seems to address and develop the æsthetic side of the child's nature, has in reality a very profound ethical significance. We have all seen the preternatural virtue of the child who wears her best dress, hat, and shoes on the same august occasion. Children are tidier and more

careful in a dainty, well-kept room. They treat pretty materials more respectfully than ugly ones. They are inclined to be ashamed, at least in a slight degree, of uncleanliness, vulgarity, and brutality, when they see them in broad contrast with beauty and harmony and order. For the most part, they try "to live up to" the place in which they find themselves. There is some connection between manners and morals. It is very elusive and, perhaps, not very deep; but it exists. Vice does not flourish alike in all conditions and localities, by any means. An ignorant negro was overheard praying, "Let me so lib dat when I die I may *hab manners*, dat I may know what to say when I see my heabenly Lord!" Well, I daresay we shall need good manners as well as good morals in heaven; and the constant cultivation of the one from right motives might give us an unexpected impetus toward the other.

Again, if the systematic development of the sense of beauty and order has an ethical significance, so has the happy atmosphere of the kindergarten an influence in the same direction.

I have known one or two "solid men" and one or two predestinate spinsters who said that they didn't believe children could accomplish anything in the kindergarten, because they had too good a time. There is something uniquely vicious about people who care nothing for children's happiness. That sense of the solemnity of mortal conditions which has been indelibly impressed upon us by our Puritan ancestors comes soon enough, Heaven knows! Meanwhile, a happy childhood is an unspeakably precious memory. We look back upon it and refresh our tired hearts with the vision when experience has cast a shadow over the full joy of living.

The sunshiny atmosphere of the kindergarten gives little human plants such an impulse toward eager, vigorous growth. Love's warmth surrounds them on every side, wooing their sweetest possibilities into life. Roots take a firmer grasp, buds form, and flowers bloom where under more unfriendly conditions bare stalks or pale leaves would greet the eye,—pathetic, unfulfilled promises,—souls no happier for having lived in the world, the world no happier because of their living. "Virtue kindles at the touch of joy." The kindergarten takes this for one of its texts, and does not breed that dismal fungus of the mind "which disposes one to believe that the pursuit of knowledge must necessarily be disagreeable."

The social phase of the kindergarten is most interesting to the student of social economics. Co-operative work is strongly emphasized; and the child is inspired both to live his own *full* life, and yet

to feel that his life touches other lives at every point,— "for we are members one of another." It is not the unity of the "little birds," in the couplet, who "agree" in their "little nests," because "they'd fall out if they didn't," but a realization, in embryo, of the divine principle that no man liveth to himself.

Last, but by no means least, the admirable physical culture that goes on in the kindergarten is all in the right direction. Physiologists know as much about morality as ministers of the gospel. The vices which drag men and women into crime spring as often from unhealthy bodies as from weak wills and callous consciences. Vile fancies and sensual appetites grow stronger and more terrible when a feeble physique and low vitality offer no opposing force. Deadly vices are nourished in the weak, diseased bodies that are penned, day after day, in filthy, crowded tenements. If we could withdraw every three-year-old child from these physically enfeebling and morally brutalizing influences, and give them three or four hours a day of sunshine, fresh air, and healthy physical exercise, we should be doing humanity an inestimable service, even if we attempted nothing more. I have tried, as briefly as I might in justice to the subject, to emphasize the following points : —

1. That we must act up to our convictions with regard to the value of preventive work. If we are ever obliged to choose, let us save the children.

2. That the relation of the kindergarten to social reform is simply that, as a plan of education, it offers us valuable suggestion in regard to the mental, moral, and physical culture of the children, which, in view of certain crying evils of the day, we should do well to follow.

The essential features of the kindergarten which bear a special relation to the subject are as follows : —

1. The symmetrical development of the child's powers, considering him neither as all mind, all soul, nor all body, but as a creature capable of devout feeling, clear thinking, noble doing.

2. The attempt to make so-called "moral culture" a little less immoral ; the rational method of discipline, looking to the growth of moral, self-directing power in the child,— the only proper discipline for future citizens of a free republic.

3. The development of certain practical virtues, the lack of which is endangering the prosperity of the nation ; namely, economy, thrift, temperance, self-reliance, frugality, industry, courtesy, and all the sober host,— none of them drawing-room accomplishments, and therefore in small demand.

4. The emphasis placed upon manual training, especially in its development of the child's creative activity.

5. The training of the sense of beauty, harmony, and order, its ethical as well as æsthetical significance.

6. The insistence upon the moral effect of happiness; joy the favorable climate of childhood.

7. The training of the child's social nature, an attempt to teach the brotherhood of man as well as the Fatherhood of God.

8. The realization that a pure body has almost as great an influence on morals as a pure mind.

I do not say that the consistent practice of these principles will bring the millennium in the twinkling of an eye, but I do affirm that they are the thought-germs of that better education which shall prepare humanity for the new earth over which shall arch the new heaven.

CHILD-SAVING.

BY ALBERT S. WHITE.

We have, in times past, been perplexed and sometimes confounded by many propositions for reducing the army of paupers and criminals. It is conceded by those who have given the subject careful study that the giving of alms, except in cases of the extremest necessity, tends to encourage servility, pauperism, and consequent crime.

It is true that, pressed as we are by the exigencies of each day, we have not time to bestow upon the subject the consideration which it seems to deserve. Those, however, who have long preceded us in this work have left behind them their best thoughts. Their unselfish labor, their patient study and observations, admonish us of the duties before us. Therefore, pushed as we are to the full extent of our resources, it is not improper to look for light and guidance to those distinguished and unselfish spirits whose work we are attempting to push forward. The best we can do is to group together their best suggestions, and utilize them as best we may.

It must be remembered that a code of civil or criminal proceedings, or free constitutions, are not written out as perfect instruments in a year or a century; but the general spirit which pervades each, that which illumines each and gives to each order, force, and harmony, is the product of centuries,— for even Magna Charta itself was born in the forests of Germany. The study of the subject of reclamation of children by the pioneers has not by any means been superficial. If

we but perform our part of the labor as well, we may leave an impress which will also, in some degree, be felt. Our principal and most onerous labor is of an executive character. Executive ability is now most demanded in the work of child-saving. Theory upon this subject is of little consequence, unless it can be adjusted to the every-day affairs of life. Executive talents are necessary to demonstrate the efficacy of this work.

The first step to be taken to save a child is to learn the association to which it is subjected, and which would shape its future life. If it appear on the production of well-founded evidence that its association is pernicious, and of a character which would probably give it a permanent place on the pauper list or criminal calendar, the child should be removed to a children's home before it reaches that age which would enable it to retain memories of its surroundings. The labor of early relieving a child of its environment is of the most important and delicate character. At any considerable centre of population, this work could only be successfully prosecuted by the thorough establishment and organization of the charitable and humane societies, and such individuals as would voluntarily aid the work. This organization should be under the general direction of a chief executive officer of good judgment, well-directed zeal, and with abilities to directly comprehend the surroundings of the child, and the effect they would produce. If considered dangerous, upon proper testimony, the child should be removed, even if the aid of the court be necessary.

Though the child may be removed, it is not yet saved; but an important step has been taken. It must, first of all, be taught order and discipline. Order is heaven's first law, and there can be no order where there is no absolute authority. Nothing good or substantial for the individual or for the masses can be accomplished without authority to enforce obedience to prescribed rules and laws.

That which causes the greatest apprehension in the reform of the criminal classes arises out of a diminished and diminishing respect for the statutes of the State,— indeed, a reckless disregard of law and authority, and a disesteem which is in inverse proportion to the diffusion of knowledge and mental activity. Our machinery for the stimulation of intelligence is of itself immense in proportions, and is operated at great cost. Notwithstanding our system for the acquisition of learning, the increase of nearly all grades of crime is at a per cent. so high as to make it out of all due proportion to the increase of population. The astonishing increase of this lawlessness

may be readily traced to the law-making or legislative power. Powerful moneyed corporations, capitalists, and monopolies are conspicuously present with potent influence at the annual sittings of legislatures, to corrupt and obstruct the processes of legislation for personal advantage and gain. The consequence is that offenders of general laws, as well as those applicable to townships and municipalities, are emboldened to notoriously violate the same. The remedy for the suppression of those practices and influences will be found by agitation, and it will be suggested by the body of the people in due time.

Of the outgrowths of this mischievous tampering with the law-makers are general lawlessness and that sickly sentimentality for screening villains from punishment and justice. The bolder and more ingenious the offender, the broader and deeper the public sympathy. His cell is elaborately decorated; souvenirs and flowers are showered upon him; and the luxuries of the day are placed upon his board. Personal observations of such manifestations of contempt for law impress the belief that the criminal is the injured person, and the court and its officers are the offenders. The source of these mischiefs is only another illustration of the fact that the men who make the laws are not by any means the leaders of thought. Parliaments and legislatures have always opposed the passage of laws for the amelioration of the species, until the force of an enlightened public sentiment could be no longer resisted.

Another and later prolific source for the encouragement of lawlessness is the political sensitiveness and flexibility of our court of last resort. Its members appear impotent when questions involving parties are presented, and are unable to rise above the petty strifes incident to place and power. If a majority of the court is Democratic, it will, upon an issue being joined, declare a law passed by a Republican General Assembly unconstitutional. The next year, a majority of the court, being Republican, will hold the same law to be constitutional. Assuming that the political complexion of the court is changed every other year for ten years, a law which it undertakes to interpret would be constitutional half the time and the other half unconstitutional. Thus the learned gentlemen of the "bags and wigs" may be held responsible, to some extent, for the growing disrespect of law and the little weight and influence which the masses attach to their opinions. This increasing evil in the legislative and judicial departments of the State raises, in the minds of many people, a patriotic alarm. It is a condition, not theory, which we must con-

tend with. We hope and believe that it is local in its bearings, and that it, with all other obstacles which may arise, will be surmounted. Those who tenaciously cling to pessimistic views have existed in every age, as well as this; but they are easily carried along in the general movement.

The child having been received and placed under discipline, other ample educational and training facilities are afforded to fit and qualify it for home adoption in the course of two or three years. The selection of a proper home is another task which requires tact, good judgment, and rare executive ability. By observation, I am led to believe that the objections which may be urged against home adoption can be wholly dissipated, if the proper attention be given to each case. The child is not saved until it is installed in a home and becomes a member of the family. A study of the temperaments, dispositions, and idiosyncrasies of the proposed parents and child sought for adoption is eminently expert labor. It is doubtless true that a large per cent. of the relapses and failures in securing proper homes for children is traceable to the lack of attention to the details or the incapacity of the officer in charge to perform the duties of his trust. It is perhaps but natural to believe that almost any one of ordinary intelligence could perform this especial work. Results, however, which have come under my own observation, convince me that much harm and trouble may follow, unless the responsible officer of the home thoroughly investigates all the details and surroundings of each child for home adoption. An inexperienced person, however intelligent, would hardly succeed as the managing editor of a great daily paper, in running a locomotive, or in navigating our lakes and rivers.

The labor of reclaiming children and fitting and placing them in proper homes does not appear arduous or difficult, yet there are many apparently trifling details which are really of importance and deserve much attention; and the best executive ability at command should be so applied.

MICHIGAN: THE CHILD; THE STATE.

BY C. D. RANDALL, OF COLDWATER, MICH.

About ten years ago, before the Institute of France, the venerable and distinguished M. Drouin de L'Huys, himself a member of that honorable and historic body, and one of the ministers of Louis Philippe, presented at considerable length the system and object of the Michigan State Public School for dependent children. In his address, he said,—

"Behold, gentlemen, the State of Michigan, only about forty years old, and has the merit of being in the advance of ancient Europe in the inauguration of a new era for dependent children."

In 1882, Senator Roussel, in his comprehensive report to the Senate, relative to dependent children, devoted many pages to the same institution, describing and commending it. The unique plan and work of this school have attracted attention to it, and probably none other ever received more distinguished notice. The statesmen of France take more interest in such subjects than the legislators of America. There, in the Senate or House of Deputies, they discuss questions of prison reform or methods to prevent crime and pauperism; and they carry their discussions into the Société Générale des Prisons, to which many belong. The French legislator does not deem it an evidence of weakness to be engaged in social reform. In this country, ex-President Hayes and ex-Governor Seymour have been noted exceptions to the general rule.

In 1871, Michigan established the State Public School for the temporary support and education of all dependent children of sound mind and body, radically separating dependants from delinquents. No other government had ever undertaken such a work before.

That State has never been content to march in the rear of the forces of civilization. Her position from the first has been in the advance. In her agricultural and mineral resources, in the length of her coast for navigation, in her healthful climate, in her commerce and manufacturing, in the average wealth of her people, in the excellence of their education, intelligence, and morals, she occupies a position in the advance.

She believes in sound business principles, and is out of debt; has low taxation, with plenty in the treasury.

She believes in free public schools, supported by taxation, and her laws require they shall be maintained in every school district.

She believes in higher education; and hence she establishes and opens to all the world her great University, her Normal School, her Agricultural College and School of Technology.

She believes in woman, in the highest sense of the word; and hence she was the first to admit her to equal privileges with men in her highest halls of learning.

Not content with her achievements in the higher walks of life, she has gone down into the humble abodes of the poor and in the streets where little children have no homes, no shelter nor food, and has gently taken them by the hand and lifted them up to elevating influences, where they will be the equal of their more fortunate brothers and sisters. In all these movements, Michigan has always been a leader, the apostle of a higher and better civilization. Though this latter work is eminently Christian, yet our era was nearly two thousand years old before the scheme was inaugurated. And to-day it is in operation in only four American States. The county poorhouse is yet the home in nearly all the other States for the little children, where they associate with the insane, idiotic, and depraved. In those homes, a dependent class is propagated and perpetuated, and a nursery of crime is continually sustained.

This paper is not intended to describe in detail the plan and aims of the State Public School. The members of this Conference are referred to the report of the St. Louis Conference for more complete details. It must answer to state here only that the school was opened in 1874, and was established and is maintained by the State.

It receives all dependent children in the State between two and twelve years of age, who are sound in mind and body. From the school, they are placed in family homes, approved by an agent of the State Board of Corrections and Charities, there being one in each county. They are placed there on a written contract, which provides for their treatment as members of the family and for their education in the public schools. A supervision of the children is maintained during minority by the county agents and by a special travelling agent of the school. They are especially charged with securing a full and fair compliance with the indenture contracts. The institution is a very pleasant home, and yet the children are not retained there when homes are ready for them. The average American home, especially in the country, is considered the best place to develop them into good, natural, and self-reliant citizens.

When the school was opened in 1874, there were six hundred dependent children in the county poorhouses, under sixteen years of

age. There are none there now except a few diseased or feeble-minded. At first, all admissible could not be received. None are now excluded. The admissions for some years have been about two hundred each year, and about the same number have annually been placed in families. The institution for several years has controlled the situation, and the management is confident that for many years all dependent children will be received and cared for with no increase in the capacity of the school. To do this, there must and will be efficient work and loyalty to the prime idea of the system,— a temporary home and early placement in families.

While in the school, the children are educated in the common branches and taught to labor, so far as their ages will admit. Their moral and religious training has special attention, and they are generally impressed and advanced by elevating influences. In this way, their tendency to chronic poverty, which so early impresses the child, is diverted into more elevating channels.

The total expense of maintenance, education, etc., is about $35,000 per annum. All employees who have directly to do with the education or care of the children are engaged because of their special fitness for the work and for their excellent character. When the whole number cared for during the year is estimated, it will be seen that the cost per capita is less than $100 per year,— no more than the cost of maintenance alone in the county poorhouses, with all their pernicious surroundings.

Under this system there has been in Michigan a marked decrease in juvenile pauperism. The numbers in the institution and in the counties are not increasing to the alarming extent that they do in other States.

There are in this country several important systems for the care and disposition of dependent children. In most of them, the important feature is neglect. That has marked the attitude of all governments to this question for all the ages. Governments wait until the child is a criminal, and then undertake the uncertain and expensive labor of reforming a citizen who has lost his self-respect with his character. The position of Michigan is that the duty and safety of the State lie directly in early saving the child by sensible care and education.

The most prominent systems are : —

1. The county poorhouse, where the child seldom has education, and the constant company of the idiotic, insane, and depraved. No one defends this system, and yet it exists in most of the States. It is the great nursery of pauperism and crime.

2. District asylums, where one or more counties establish children's homes, as in the State of Ohio, where there are about thirty, besides over that number of county poorhouses containing children.

3. Sectarian asylums, supported by private charity or by the State.

4. The State institutions, as in Michigan, Rhode Island, Minnesota, and Wisconsin.

In New York, Pennsylvania, and Michigan, the law requires that no child of sound mind and body over two years old shall be retained in the county poorhouses.

The sectarian asylum has long been a source of great good, caring, as it has, for many thousands. But it must depend on precarious private charity. And in this and the county systems there has never been efficient placing of children in families, and their subsequent judicious supervision. And, then, sectarian propagandism should never control the fate of homeless, defenceless children. When private charity was the only resource for the maintenance of sectarian asylums, there had always been a tendency by the managers to prevent overcrowding of their institutions by placing a limited number in families.

But in some States laws have been enacted by which the public pays for the support of children in these asylums. These laws have caused a great increase in the population of the asylums, and have caused many others to be established.

The first important movement in this direction was when New York enacted a law, which took effect about thirteen years ago, which required that no children should be longer maintained in the county poorhouses, and that they should be placed in private asylums, the choice of asylums to be determined by the religion of the child's parents. The religious feature did not emanate with the projector of the statute, our highly honored and able friend, the Hon. William P. Letchworth, but came from an amendment made in the legislature. The effect of this statute was to rapidly fill the asylums with children whom the State supported, and to keep them there for the better support of the asylum.

California has a similar system, so far as the support is concerned.

Under this system, the number of dependent children in New York and California has rapidly increased. And the worst feature of it all is that the children are not rapidly placed in families from the barrack-like institutions.

In Ohio there are two systems,—the infirmary or county poorhouse, which prevails in the larger number of the counties, and the

children's homes, in which about thirty-three counties were interested up to 1887.

I have addressed inquiries to other States, and should have been pleased to incorporate replies relative to how they dealt with the child question, had I received them. To show more clearly the effect of these various systems regarding dependent children, approximate figures are here given, showing comparative conditions: —

States.	Estimated population.	Dependent children.	Ratio to population.	Cost per annum.
Michigan,	2,000,000	200	1 to 10,000	$35,000.00
Ohio,	3,500,000	3,500	1 to 1,000	307,014.77
New York,	5,500,000	20,502	1 to 268	2,050,000.00
California,	1,000,000	4,000	1 to 250	230,000.00

In Ohio, the daily average in the 33 children's homes for the year ending Nov. 15, 1887, was	1,961
In the county infirmaries for the year ending Sept. 1, 1887,	1,612
Total in 1887 supported by the public,	3,573
The cost for maintenance for the same year in Ohio for these children in the children's homes was	$190,290.88
Estimated cost for maintenance in the infirmaries for the children in them for that year, say $100 per capita,	161,200.00
Total cost in Ohio for 1887,	$351,490.88

In that State, children are placed in families to some extent, but not sufficiently to prevent the increase in numbers. There cannot be that efficient management in thirty-three children's homes in one State that there would be in one central State agency, charged with the whole work and operating on some intelligent plan. With her vast extent of rich territory, with her many thousands of cultivated farms and pleasant homes, could not a zealous and efficient central agency soon reduce this great number of dependent children, so that one institution with three hundred could hold them all, and the children be bettered by it? There is no good reason why this might not be done. It only requires more work — placing and supervising children in their homes — and less detention in county and district homes, where little children are pauperized as surely as adults in the county poorhouses.

In New York there were in 1887 supported in the asylums at public expense 20,502 dependent children. I do not find, in the report of the Board of State Charities, any statement from which the cost can be separated from that for the adults, and I have been unable to obtain the facts from Albany. But, estimating the cost at $100 per capita, the total for the year would be $2,050,000. It will be seen that, while Michigan has only one dependent child to ten thou-

sand of her population, Ohio has one to each one thousand,— ten times as many as in Michigan. In New York 1 to each 268 is a dependent child, and in California 1 to each 250.

These four States furnish the most striking examples of the operations and results of the various systems for the care and disposal of dependent children. There are, doubtless, local causes which affect the conditions in each State, but not sufficiently to account for this great disparity of numbers and expenses. New York, Ohio, and California have large cities, which furnish a rich harvest in youthful pauperism. But the States at large are extended and wealthy, with sufficient homes for all dependent children.

In England in 1847, according to Macaulay, one in every thirteen was supported in whole or in part by charity. Add the numbers of adults to the children in some of the States named, and there would seem to be a strong tendency there in the same direction, foreshadowing the former condition in England. It seems difficult to conceive how Michigan, with her six hundred dependent children in 1871, could have reached the condition in Ohio, New York, or California. But, had they been boarded in asylums, with the usual encouragements for parents to permit their children to go there, and with their subsequent retention, Michigan might be rapidly approximating to the condition in these States. The asylums themselves, receiving all they can and retaining them as long as they can, are powerful factors in the increase of juvenile dependence. The great increase of dependent children in some States can be largely attributed to the fact that the detention of children in sectarian asylums offers especial inducements for the parents to get their children into these homes, to be relieved of their support, with a fair prospect of their withdrawal at convenience. Though not complimentary to the race, there are parents who would hand over their children to the public for support when they are able themselves to provide it. In the history of the Michigan State Public School there have been many applicants asking temporary support for their children, who, when this could not be extended, cared for them themselves. The entrance of the child into the Michigan school severs his relations with the parent, which are not restored, except where the child is not on indenture and the parent has become able to support it. It has been no unusual occurrence for the parents to withdraw their children from the county superintendents of the poor and take care of them, when they learned that proceedings were to be instituted to send them to the State Public School. In such ways, while the Michigan system furnishes needed assistance to the destitute chil-

dren, it does not encourage parents to place their children there. No child can be admitted to the Michigan institution until there has been a judical examination by the Judge of Probate and he has entered his order, sending the child to the school because of his dependence on the public.

On the other hand, the New York, Ohio, and California systems encourage juvenile pauperism by encouraging admissions and detentions.

At the Sixteenth Annual Convention of the County Superintendents of the Poor of New York there were two interesting papers, which clearly illustrate this subject, and especially show the effects of the New York system. One is by Superintendent J. E. Hoyt. In his remarks, he says : —

"There should be no sectarian institutions in the State supported by the public. . . . They have more than doubled the number of children to be supported by the county."

Mrs. Josephine Shaw Lowell, of the State Board of Charities, was the other speaker. She says : —

"Since the passage of this law [placing children in sectarian asylums] and apparently as a consequence of its provisions, not only has the number of dependent children increased in a ratio out of proportion to the increase of population, but the sectarian institutions in the city [New York] have likewise increased to a remarkable degree." She speaks at length of the evils of detention of children in sectarian asylums, and of the lack of supervision by any public authority, and the want of any regulation or control by which millions are expended by private hands ; that the laws do not regulate who shall be admitted or how long they shall be detained. There is neither protection for the children or city treasury.

She cites Kings County, to illustrate the rapid increase of child pauperism under this new law. This law went into effect in 1875 ; and the following shows the number each year thereafter, so far as she gave it : —

1875.	1876.	1877.	1878.	1879.	1880.
300	670	874	1,169	1,404	1,479

This is an increase of nearly five hundred per cent. in five years. Those who approve the pauperizing of children might read these addresses, in full, with great advantage.

Charles S. Fairchild, President State Charities Aid Association, in his report for 1887, says,—

"The city has no power now to do anything but to pay a certain sum every year for each child who has once got into a private insti-

tution, no matter how unfit the institution may have become, as has been found to be the case in more than one instance lately."

The most remarkable example is furnished by California. There eighteen sectarian asylums received from the State for the fiscal year closing June 30, 1887, the remarkable aggregate of $225,619.18 for the support of dependent children, numbering about 4,000. One asylum alone received $36,640.74, more by $1,640.74 than the cost in Michigan for the support of the State Public School that year. The grand total for 1887 in California is as much as the total cost for the grounds, building, and outfit generally of the Michigan school. We might well inquire, Where are the statesmen of California? With only about half the population of Michigan, her exhibit in dependent children is a sorrowful one.

But there is a new era for California. In the Pacific Coast Developing School, with its magnificent endowment of $2,000,000, in the hands of our friend Mr. E. T. Dooley, so well qualified for the great work, we shall soon witness a great change in child-work in that State. With this endowment there is hope that the children may be removed from sectarian asylums, with all the probabilities for good attendant on such removal. But for a State once in the hands of the sectarian asylums, as in New York, where over a hundred receive public aid and are vitally interested in any legislation which would withdraw their revenue, there are small prospects of a change. It may be expected that dependent children and the expense of their maintenance must increase in New York. Mrs. Lowell, in the report of the State Board of Charities for 1887, speaks with little hope of change in the New York system. She says: "The city is required to expend about a million of dollars annually for this purpose, the children being admitted and retained at the will of the managers of those institutions [sectarian]. . . . I do not suppose that at present it would be possible to induce those managers, notwithstanding the fact that they are public-spirited men and women, to relinquish the power so unwisely placed in their hands of drawing at will on the public treasury; and, without their consent, no change could be made." This is certainly a remarkable condition and confession. Though a State once in possession of sectarian institutions may have become helpless in defending its children and treasury, there remains more hope for the newer Western States that have not been embarrassed by private interests which look to the public treasury for maintenance.

Left free to adopt methods which appeared best for the purpose, the following States are on the roll of honor to "inaugurate a new era for dependent children": —

Michigan State Public School,	Organized Apr. 17, 1871.
Minnesota State Public School,	" Mar. 9, 1885.
Rhode Island State Home and School,	" Apr. 27, 1885.
Wisconsin State Public School,	" 1885.

The laws in each case follow as near as may be the Michigan statute.

If Michigan expended as much as California for dependent children in proportion to population, her yearly expenses would be in that respect about $460,000. If the Ohio example was followed, her expense annually would be about $172,334; and, following New York, it would be about $200,000 annually.

But, after all, the greater merit in the Michigan system lies in the radical separation of the dependent child from pauper and criminal influences and also from institutional life, and in the early restoration to the family home. The absorption of the child in its tender years into the surroundings and influences of American home life, with all the probabilities and possibilities for good, furnishes the more certain road to a respectable and successful life, a moral and patriotic citizenship. The following table furnishes a summary of the operations of the State Public School since its opening in 1874. The numbers are not large in a population of 2,000,000, but they are as large as should be in a well-managed State. If there were more, in order to meet all demands upon the school, there need be only an increase in the efficiency of placing and supervising children. A large institution for the purpose should not be constructed in any State. With one receiving agency as a temporary educational home, where they can be fitted physically and sometimes morally for good homes, the true field of labor is outside the school grounds, finding homes and supervising the children, by visits, and securing the faithful performance of indentures.

General Summary, June 30, 1888.

Received since school opened in May, 1874,		2,512
In families on indenture the first of the month,	842	
In families on indenture that became operative during the month,	25	
In families on trial,	120	
Placed in families and residence unknown for over one year,	6	
Total from whom reports are to be obtained,	993	
Remaining in the institution at this date,	185	
Total present wards of the school,	1,178	
Returned to counties by order of the Board,	309	
Died in families and in the school since May, 1874,	84	
Adopted by proceedings in the Probate Courts,	188	
Have become twenty-one years of age,	140	
Have been declared self-supporting,	267	
Restored to parents,	310	
Girls married,	36	
Totals,	2,512	2,512

These brief statistics fall far short in telling all the institution has accomplished for these children and for the prevention of child pauperism. It would require many pages; and there would be frequent interesting and touching and thrilling personal histories. The results appear satisfactory to the people of Michigan; and it is believed they will continue their good opinion so long as the management continue, as in the past, on the theory that the true place for every child is in a good home, and that there is a good home some where in the State for every homeless child.

It is no part of the Michigan system to hasten children into any homes. The proposed home must be approved by the county agent of the State Board of Corrections and Charities. If after the child is placed there it is ascertained by the county or State agent that the home is not a proper one, the child is removed to another. In the Michigan legislature of 1887, the law for the "Protection of Children" was further amended, so that no children, including those brought by persons or societies from other States, could be placed in families on trial or indenture without the investigation of the home and its approval by the county agent. In Michigan, the interest, the welfare, of the child is always the first consideration. But there can be no conflict between the true interests of the child and State. What promotes one will advance the other. The future of a republican State, where the vote of the lowest and highest meet in the same ballot box, depends on the proper education and training of the children of wealth and poverty alike. Thinking statesmen will ponder these things, for there is no more important subject in legislation than that regarding child and State.

THE INFLUENCE OF MANUAL TRAINING ON CHARACTER.

BY FELIX ADLER, PH.D.

Manual training has recently been suggested as one of the means of combating the criminal tendency in the young, and this suggestion is being received with increasing favor. But until now the theory of manual training has hardly begun to be worked out. The confidence which is expressed in it is based, for the most part, on unclassified experience. Now experience without theory is blind. Theory, it is true, without experience is without feet to stand on. But experience without the guiding and directing help of theory is without eyes to see. I shall this evening offer, in a somewhat tentative way, a few remarks intended to be a contribution to the philosophy of manual training as applied to the reformation of delinquent children. I do not, of course, attempt to cover the entire ground. I shall confine myself to one type of criminality in children, a not uncommon type, that, namely, of moral deterioration arising from weakness of the will.

To begin with, let us distinguish between feeling, desiring, and willing. A person who is without food feels hunger. A person who, being hungry, calls up in his mind images of food will experience a desire. A person who adopts means to obtain food performs an act of the will. A Russian prisoner in Siberia who suffers from the restraints of confinement is in a state of feeling. The same person, when he recalls images of home and friends, is in a state of desire; but when he sets about adopting the means to effect his escape, concerts signals with his fellow-prisoners, mines beneath the walls of his dungeon, etc., he is performing acts of the will. Permit me to call your particular attention to the fact that the will is characterized at its birth by the intellectual factor which enters into it. For, the calculation of means to ends is an intellectual process, and every conscious act of volition involves such a process. If the will is characterized at its birth by the intellectual factor which enters into it, we can already here anticipate the conclusion that any will is strong in proportion as the intellectual factor in it predominates. It was said this morning that "an ounce of affection is better than a ton of intellect." Give me a proper mixture of the two. Give me at least an ounce of intellect with an ounce of affection. There

is great danger lest we exaggerate the importance for morality of the emotions. The erroneous opinion is widely entertained that good feeling, kind feeling, loving feeling, is the whole of morality, or at least the essential factor in it. But the influence of feeling is confined to using a mechanism already at play, to directing a force already in motion. Feeling may be compared to the rudder of a ship. The will is the power which propels it through the waves. Without power, the rudder is useless.

Let me give illustrations to bring into view the characteristics of a strong and of a weak will. Great inventors, great statesmen, great reformers, illustrate strength of will. We especially note in them tenacity of purpose and a marvellous faculty of adjusting and readjusting means to ends. Persons who are swayed by the sensual appetites illustrate weakness of will. We note in them vacillation of purpose, and the power of adjusting means to ends only in its rudimentary form. The ideas of virtue are complex ideas. A person to be in the highest sense virtuous must be capable of holding in mind long trains and complex groups of ideas. The most detestable vices, on the other hand, are distinguished by the circumstance that the ends to which they look are simple, and the means employed often of the crudest kind. Thus, a person of weak will is hungry. He knows that gold will buy food. He adopts the readiest way to get gold. Incapable of that long and complex method of attaining his end which is exhibited, for instance, by the farmer who breaks the soil, plants the corn, watches his crops, and systematizes his labors from the year's beginning to its end, he takes the shortest road toward the possession of gold,— he stretches forth his hand and takes it where he finds it. The man of weak will, who has a grudge against his rival, is not capable of putting forth a sustained and complex series of efforts toward obtaining satisfaction, for instance, by laboring arduously to outstrip his rival. He is, furthermore, incapable of those larger considerations, those complex groups of ideas relating to society and its permanent interests, which check the angry passions of the educated. He gives free and immediate rein to the passion as it rises. He takes the readiest means of getting satisfaction: he draws the knife and kills. The man of weak will, who burns with sensual desire, assaults the object of his desire. The virtues depend in no small degree on the power of serial and complex thinking. Those vices which are due to weakness of will are characterized by crudeness of the aim and crudeness of the means.

To strengthen the will, therefore, it is necessary to give to the person of weak will the power to think connectedly, and especially to reach an end by long trains and complex groups of means.

Let us pause here for a moment, and elucidate this point by briefly considering a type of criminality which is familiar to all the guardians of delinquent children. This type is marked off by a group of salient traits, which may be roughly described as follows. Mental incoherency is the first. The thoughts of the child are, as it were, smooth and slippery, tending to glide past one another without mutual attachments. A second trait is indolence ; a third, deficiency in the sense of shame, to which may be added that the severest punishments fail to act as deterrents.

Mental incoherency is the leading trait, and supplies the key for the understanding of the others. Lack of connectedness between ideas is the radical defect. Each idea, as it rises, becomes an impulse, and takes effect to the full limit of its suggestions. A kind thought rises in the mind of such a child, and issues in a demonstrative impulse of affection. Shortly after, a cruel thought may rise in the mind of the same child ; and the cruel thought will, in like manner, take effect in a cruel act. Children answering to this type are alternately kind, affectionate, and cruel. The child's indolence is due to the same cause,— lack of connectedness between ideas. It is incapable of sustained effort, because every task implies the ability to pass from one idea to related ideas. The child is deficient in shame, because the sense of shame depends on a vivid realization of the idea of self. The idea of self, however, is a complex idea, which is not distinctly and clearly present in the mind of such a child. Lastly, the most severe punishments fail to act as deterrents for the same reason. The two impressions left in the mind, "I did a wrong," "I suffered a pain," lie apart from one another. The memory of one does not excite the recollection of the other. The thought of the wrong does not lift permanently into consciousness the thought of the pain which followed. The punishment, as we say, is quickly forgotten. If, therefore, we wish to remedy a deep-seated disease of this kind, if we wish to cure a weak will, in such and all similar cases we must establish connections between the child's ideas.

The question may now be asked, Why shall we not utilize to this end the ordinary studies of the school curriculum,— history, geography, arithmetic, etc. ? All of these branches exercise and develop the child's faculty of serial and complex thinking. Any sum in multipli-

cation gives a training of this kind. Let the task be to multiply a multiplicand of four figures by a multiplier of three. First, the child must multiply every figure in the multiplicand by the units of the multiplier and write down the result, then by the tens, and then by the hundreds, and combine these results. Here is a lesson in combination, in serial and, for a young child, somewhat complex thinking. Let the task be to bound the State of New York. The child must see the mental picture of the State in its relation to other States and parts of States, to lakes and rivers and mountains,— a complex group of ideas. Or let it be required to give a brief account of the American Revolution. Here is a whole series of events, each depending on the preceding ones. Why, then, may we not content ourselves with using the ordinary studies of the school curriculum? There are two reasons.

First, that history, geography, and arithmetic are not interesting, as a rule, to young children, especially not to young children of the class with which we are now dealing. These listless minds are not easily roused to an interest in abstractions. Secondly, it is a notorious fact that intellectual culture pure and simple is quite consistent with weakness of the will. A person may have very high intellectual attainments, and yet be morally deficient. I need hardly warn my reflective hearers that, when emphasizing the importance of intellectual culture for the will, I have in mind the intellectual process as applied to acts. To cultivate the intellect in its own sphere of contemplation and abstraction, apart from action, may leave the will precisely as feeble as it was before.

And now all that has been said thus far converges upon the point that has been kept in view from the beginning,— the importance of manual training as an element in disciplining the will. Manual training fulfils the conditions I have just alluded to. It is interesting to the young, as history, geography, and arithmetic often are not. Precisely those pupils who take the least interest or show the least aptitude for literary study are often the most proficient in the workshop and the modelling-room. Nature has not left these neglected children without beautiful compensations. If they are deficient in intellectual power, they are all the more capable of being developed on their active side. Thus, manual training fulfils the one essential condition,— it is interesting. It also fulfils the second. By manual training, we cultivate the intellect in close and inseparable connection with action. Manual training consists of a series of actions which are controlled by the mind and which always react on it. Let

the task assigned be, for instance, the making of a wooden box. The first point to be gained is to attract the attention of the pupil to the object. A wooden box is interesting to a child, hence this first point will be gained. Lethargy is overcome, and attention is aroused. Next, it is important to keep the attention fixed on the object. Thus only can tenacity of purpose be cultivated. Manual training enables us to keep the attention of the child fixed upon the object, because the latter is concrete. Furthermore, the variety of occupations which enter into the making of the box constantly refreshes this interest after it has once been started. The wood must be sawed to line. The boards must be carefully planed and smoothed. The joints must be accurately worked out and fitted. The lid must be attached with hinges. The edges must be smoothed or bevelled. The box must be painted or varnished. Here is a sequence of means leading to an end, a series of operations all pointing to the final object to be gained, to be produced, to be created. Again, each of these means becomes in turn and for the time being a secondary end; and the pupil thus learns, in an elementary way, the lesson of subordinating minor ends to a major end. And, when finally the task is done, when the box stands before the boy's eyes a complete whole, a serviceable thing, sightly to the eyes, well adapted to its uses, with what a glow of triumph does he contemplate his work! The pleasure of achievement now comes in to crown his experience; and this sense of achievement, in connection with the work done, leaves in his mind a pleasant after-taste, which will stimulate him to similar work in the future. The child that has once acquired, in connection with the making of a box, the habits just described, has mastered the secret of a strong will, and will be able to apply the same habits in other directions and on other occasions.

Or let the task be an artistic one. And let me here say that manual training is incomplete unless it covers art training. Many otherwise excellent and interesting experiments in manual training fail to give satisfaction because they do not include this element. The useful must flower into the beautiful, to be in the highest sense useful. Nor is it necessary to remind those who have given attention to the subject of education how important the influence of the beautiful is in refining the sentiments and elevating the nature of the young. Let the task then be to model a leaf, a vase, a hand, a head. Here again we have the same advantage as in the making of the box. The object is concrete, and therefore suitable for minds incapable of grasping abstractions. The object can be constantly kept

before the pupils' eyes. There will be constant approximation, and at last that glow of triumph. What child is not happy if he has produced something tangible, something that is an outgrowth of his own activity, especially if it be something which is charming to every beholder?

But now let me briefly summarize the conclusions to which reflection has led me in regard to the subject of manual training in reformatory institutions. Manual training should be introduced into every reformatory. In New York, we have tested a system of workshop lessons for children between six and fourteen. There is, I am persuaded, no reason why manual training should not be applied to the youngest children in reformatories. Manual training should always include art training. The labor of the children of reformatories should never be let to contractors. I heartily agree with what was said on that subject this morning. The pupils of reformatories should never make heads of pins or the ninetieth fraction of a shoe. Let there be no machine work. Let the pupils turn out complete articles, for only thus can the full intellectual and moral benefits of manual training be reaped. Agriculture, wherever the opportunities are favorable, presents on the whole the same advantages as manual training, and should be employed as far as possible in connection with reformatory institutions in the country.

I have thus far attempted to show how the will can be made strong. But a strong will is not necessarily a good will. It is true, there are influences in manual training as it has been described which are favorable to a virtuous disposition. Squareness in things is not without relation to squareness in action and in thinking. A child that has learned to be exact — that is, truthful in his work — will be inclined to be scrupulous and truthful in his speech, in his thought, and in his acts. The refining and elevating influence of artistic work I have already mentioned. But, along with and over and above all these influences, I need hardly say to you that, in the remarks which I have offered this evening, I have all along taken for granted the continued application of those tried and excellent methods which prevail in our best reformatories. I have taken for granted the isolation from society, which shuts out temptation; the routine of the institution, which induces regularity of habit; the strict surveillance of the whole and of every individual, which prevents excesses of the passions, and therefore starves them into disuse. I have taken for granted the cultivation of the emotions, whose importance I am the last to undervalue. I have taken for granted the influence of good

example, good literature, good music, poetry, and religion. All I have intended to urge this evening is that between good feeling and the realization of that good feeling there exists, in persons whose will power is weak, a hiatus, and that manual training is admirably adapted to fill that hiatus.

There is another advantage to be noted in connection with manual training; namely, that it develops the property sense. What, after all, apart from artificial social convention, is the foundation of the right of property? On what basis does it rest? I have a proprietary right, in my own thoughts. I have a right to follow the dictates of my own conscience. I have a right to follow my tastes in the adornment of my person and my house. I have a right to the whole sphere of my individuality, my selfhood; and I have a right in *things* so far as I have put a part of myself into them. The child that has made a wooden box has put a part of himself into the making of that box,— his thought, his patience, his skill, his toil; and therefore the child feels that he has a right of property in that box. And, as only those who own property themselves are likely to respect the rights of property in others, we have by manual training cultivated the property sense of the child; and this, in the case of the delinquent child, it will be admitted, is no small advantage.

I have confined myself till now to speaking of the importance of manual training in its influence on the character of delinquent children. I wish to add a few words touching the influence of manual training on character in general, and its importance for children of all classes of society. I need not here speak of the value of manual training to the artisan class. That has been amply demonstrated of late by the numerous technical and art schools which the leading manufacturing nations of Europe have established and are establishing. I need not speak of the value of manual training to the future surgeon, dentist, scientist, experimenter, and to all those who require deftness of hand in the pursuit of their avocations; but I do wish to speak of the value of manual training to the future lawyer and clergyman and to all those who will not be called upon to labor with their hands. Precisely because they will not labor with their hands is manual training so important for them,— in the interest of an all-round culture,— in order that they may not be entirely crippled on one side of their nature. The Greek legend says that the giant with whom Hercules grappled was invincible so long as his feet were planted on the solid earth. We need to have a care that our civilization shall remain planted on the solid earth. There is

danger lest it may be developed too much into the air, that we may become too much separated from those primal sources of strength from which mankind has always drawn its vitality. The English nobility recognize this danger, and have deliberately adopted hunting as their favorite pastime. They follow as a matter of physical exercise, in order to keep up their physical strength, a pursuit which the savage man followed from necessity. The introduction of athletics in colleges is a move in the same direction. But, friends, it is not sufficient to maintain our physical strength, our brute strength, the strength of limb and muscle. We must also preserve that spiritualized strength which we call skill, the tool-using faculty, the power of impressing on matter the shapes of mind. And the more machinery takes the place of human labor, the more necessary will it be to resort to manual training as a deliberate exercise in skill, precisely as we have resorted to athletics and hunting as exercises in strength. A father, therefore, who belongs to the intellectual class has every reason to take an even greater interest in the manual training of his children than a father who belongs to the artisan class.

There is one word more I have to say in closing. Twenty-five years ago, as the recent memories of Gettysburg recall to us, we fought to keep this people a united nation. Then was State arrayed against State. To-day, class is beginning to be arrayed against class. The danger is not yet imminent, but it is sufficiently great to give us thought. The source of the danger does not lie, we may be sure, in the malice of the poor against the rich or the envy of the rich by the poor; but rather, I think, it lies in this, that the two classes of society have become so widely separated by difference of interests and pursuits that they no longer fully understand one another, and misunderstanding, as is well known, is the fruitful source of hatred and dissension. This must not be. The manual laborer must have time and opportunity for intellectual improvement. The intellectual classes, on the other hand, must learn manual labor; and this they can best do in early youth, in the school, before the differentiation of pursuits has yet begun. Our common schools are rightly so named. The justification of their support by the State is not, I think, as is sometimes argued, because the State should give a sufficient education to each of its voters to enable him at least to read the ballot which he deposits. This would be but a poor equipment for citizenship at best. The justification for the existence of our common schools lies rather in the common feeling which they create between the different classes of society. And it is this bond

of common feeling woven in childhood that has kept and must keep us a united people. Let manual training, therefore, be introduced into the common schools, let the son of the rich man learn, side by side with the son of the poor man, to labor with his hands, let him thus learn practically to respect labor, let him learn to understand what the dignity of manual labor really means, and the two classes of society, united at the root, will never thereafter entirely grow asunder.

A short time ago, I spent an afternoon with a poet whose fame is familiar to all my hearers. There was present in the company a gentleman of large means, who in the course of the conversation descanted upon the merits of the protective system, and spoke in glowing terms of the growth of our industries and of the immense wealth which is being accumulated in our large cities. The aged poet turned to him, and said: "That is all very well. I like your industries and your factories and your wealth; but, tell me, do they turn out men down your way?" That is the question which we are bound to consider. *Is this civilization of ours turning out men*, manly men and womanly women? Now that this very technical labor, which is the prolific source of our material aggrandizement, can also become, when employed in the education of the young, the means of enlarging their manhood, quickening their intellect, and establishing their character, is the point which I have ventured to submit to your attention this evening.

XI.

Conference Sermon.

THE GLORY OF SERVICE.

BY REV. S. S. MITCHELL, D.D.

"I am among you as he that serveth."— LUKE xxii. 27.

Although we may never grow into it, and although we may be prepared scarcely to admire it, yet, nevertheless, it must be for our good to have distinctly before us that which is in reality and in truth the highest type of the human life. And this the text lifts up before us all. By declaring his own, Jesus proclaims the highest human type. The text is the voice of the highest authority in answer to the old and oft-repeated question, What is the highest style of man?

Upon this subject it speaks with the conclusiveness of absolute truth. And its testimony is to this effect: —

Helpfulness is the highest quality of the human life. Service is the crowning glory of man. The serving type is the noblest type of all the manifold varieties of human development. Let us first of all, then, cut this truth or principle off from its connections, and then, lifting it up, look it squarely in the face. Then, if the truth shall caress us, it shall be an inspiration; and, if it shall smite, this shall be a kindness.

The principle of the text is not to the effect that service is one and the same with, or altogether made up of, what we know as the activities of life. "And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing." There is no fact more clearly written out in the history of every community, none more fully established in the experience of most of us, than the fact that it is not always what we call the most active life which is the most useful. "They also serve who stand and wait," and they surely serve whose good works sound no trumpet before them. The kingdom of moral power is one which oft-times cometh without observation.

The human life to which my boyhood was most indebted, which best served me and scores of others, was one of the most retiring and,

to superficial observation, one of the most inactive members of the community. Yet, to-day, the memory of the leaders and organizers of that distant circle is dim, and the name of the voluble exhorter has passed altogether from my mind; but the memory of the quiet and silent John Douglass grows an evergreen within my soul. He served — served truly, lastingly — the best and highest interests of his fellow-men.

The fact is plain. Activity is not all of service. There is the moral power static, as well as the moral power dynamic. Here, as everywhere, the fighting may be a beating of the air, and the net results of the conspicuous life only so much wood, hay, stubble, fit only for the burning.

Again let us note that service does not discard the element of beauty or the splendor of intellectual gifts. Beauty, rightly so named, binds up ever within it a factor of highest value. A beautiful picture is nothing less than a moral force in the world. The Madonna face, the Madonna form, through the centuries rebukes coarseness, teaches purity, uplifts human thoughts, refines human souls. So with flowers. Their beauty has a moral value. The window-sill which lifts them up is twice blessed. It blesses him who plants and him who passes. No: the highest form of human life and power disdains not, disowns not, the contribution of beauty. The law of service, as proclaimed by highest authority, refuses her not as an ally. All that is meant is that, when Beauty stands by herself, divorced from Service, then the latter is higher, nobler. The useful woman is of a higher type than she of the doll face and the crossed hands. The one who lends a hand to help the world is a nobler creature than the one who sits and smiles ever so sweetly upon it.

So also of the splendor of mental gifts. This splendor also may rest upon, may add a new beauty and a new power to, that which is the highest type of human life. But when it stands off by itself, when it offers itself as a substitute for or a rival of service, then to the latter must be given the pre-eminence. Measured by the true standard of human greatness, the inventor of the Calculus is less of a man than the founder of London's ragged schools. It is better and it is nobler to help one poor, vicious human life into a pure and happy immortality than it is to weigh the sun or to write equations for the planets. In the universe of souls, Laplace ranks below John Pounds, and Kepler must stand aside while John Howard goes above him. You may not think so. Indeed, the world has never yet so judged. But it is little matter what you think or how the world

judges, for you are but a child, and this world is but a little corner of the universal empire; but Heaven thinks so, and the Prince Royal of Heaven, when he was among us, distinctly declared service to be the crowning glory of the human life.

The same must also be said when high station is brought into comparison with helpfulness. There was in the city of Washington, some years ago, a colored man whom I often saw pass in the street with saw and buck in hand, who by the use of these homely implements had bought and paid for three of his children who were born slaves. First, he purchased his own liberty; and, then, year after year he toiled for his children, redeeming them with a ransom of more than two thousand dollars. So the old black man interpreted and used life.

Now, set alongside of this picture a certain type of the political magnate which is also found in the same city,— a man whose whole career has been one continuous piece of scheming for self-advancement, whose mortal breath has been one long ingurgitation. The two are before you. The honorable sweeps by you in his carriage. The old man trudges along with saw and buck. The world lifts its huzzas unto the former, but has not even a nod of recognition for the latter.

But the principle of the text declares that the two are not now correctly judged, but that, measured by the true standard, the old wood-sawyer rises high above the selfish schemer. And the day is coming which shall show this so. God Almighty shall yet bring the blush to the cheek of this false world by the outbursting light of such a grand, true day. So the truth of the text comes before us sharply and clearly.

No species of human beauty is to be despised. No form of human talent is to be disdained. No elevation of station or power is to be discarded. All these may, through a noble consecration, become themselves noble. But, if they stand by themselves, not as the allies, but the rivals of helpfulness, then the latter is higher, nobler, better!

So, again,— and now, as I trust, understandingly,— we stand in the presence of the highest style of man, looking upon the Christian type, which is, in other words, the "serving type." Again, the truth sounds in our ears: helpfulness is the noblest altitude of the human character, service is the crowning glory of the human life.

But does any one reply to this, How, then, if the serving type is the Christian type, do you explain the fact that, in respect to service-

ableness of being, the man who makes no profession oftentimes excels his neighbor who proclaims himself a follower of the Christ? Why, I explain it in this way: The man who is *pro forma* out of the church is a better Christian than the one who is in it. The solution of the apparent difference here lies in the double fact that profession is not possession, and ecclesiasticism is not always Christianity.

Look upon the Pharisees of our Saviour's day. They were scrupulously orthodox, the most religious class, the churchmen *par excellence* of their day. Yet listen to what the Christ says, as he speaks to them: "Ye bind heavy burdens, and lay them upon men's shoulders; but ye yourselves will not move them with one of your fingers." And, having so addressed them, he turned upon them with some of the most terrible words that ever fell from human lips. Profession is not always possession.

Then, the second fact, that ecclesiasticism is not all of Christianity. All of Christendom, every man within it, is debtor to the Christ, whether he acknowledges this debt or not.

When the farmer scatters broadcast the golden seed, it not unfrequently happens that some of this seed is thrown beyond the furrowed ground, and falls without the fence. So, when the Son of Man walks abroad over his great world-field, sowing his seeds of truth and life, not all of these fall within the enclosure made by human hands. Did not the Christ accept and praise the Syro-Phœnician woman? Did he not honor with especial commendation the Roman centurion?

And so we must believe that it is now. Gold need not bear any particular stamp, it need not wear the face of goddess or of queen, in order to possess value. No more need a human life bear a particular ecclesiastical imprint, to pass current with the Almighty.

And this divergence from the highest type, or the falling below this type, in the case of the formal religionist, is also susceptible of this explanation: that his moral development has only just begun. The leaven has only just been introduced into the meal. The new man is only an atom or germ within the old man. Nothing has yet been ultimated, nothing of faith or of purpose. The graft has been inserted into only one branch of the old life; while all the remaining branches are filled with the old life, and go on bearing the old fruit.

But time here only is required — time and the divine husbandry — to multiply the fruitage of the new life principle. And, in the mean time, it is not fair to judge it by its present showing. There are many within the circle of the school to-day, many little fingers, many

uncertain hands, which only trace the figure 1; yet the school makes mathematicians. So there are in the primary department of the Christian school those who can only think of No. 1, but the Christ leads on to the serving type. These little hands now marking the straight digit shall come to make the figure 2; and these little souls, under the inspiration of Jesus Christ, shall come also to think of No. 2. Do we not all know of church members who will be good men and true Christians so soon as they get rid of or outgrow what now they call their religion?

But let us turn to the direct consideration of the great canon of human worthiness.

I. Helpfulness is more like, in more perfect harmony with, the divine beauty, with that divine beauty which has its evener apocalypse upon nature's field and in the human soul. Even upon his material works has God stamped the law of sympathetic service. Read this written out in the clouds of the sky. These are the great water-carriers of the world. And how diligently, how joyously, they carry on their labor of love! The huge masses skip and whirl and chase each other like lambs at play; but, however weary, they never think of laying down the burden which they bear.

And the mountains, too, are in service. Look upon the Andes,— vertebral ridge of a continent. They are a giant hand raised to catch and redistribute the moisture of the trade-winds from the Atlantic, thus sending it back across the plains in healthful and life-giving streams.

And water, too, serves. By one of its lines, cold is carried southward, and, by another, heat is carried northward, thus diminishing the inequalities of temperature and making the earth a pleasant residence for man. So is it through every department. Nature is an organism. Not a drop of water leads a selfish life, not a wind-blast is without its mission.

And let that human life which dares to lift heavenward the formal profession as the fulfilment of the divine command,— let such a one take his rebuke from ocean's lips! Let him hear it sounding in the winds of heaven! Let him hear it thunder forth by the everlasting mountains! Human lives are not wanted in this world for ornament. God has prettier things for this purpose. They are not wanted as grim sentinels to keep ward over ecclesiastical claims. They are not wanted as churchmen who, under Gothic roof and before graceful altars, shall manufacture flimsy titles for a fanciful heaven. But what is wanted, what God calls for through every voice of nature, is

serviceableness,— a loving, helpful, Christ-like life to nourish and to bless the world. And such a life, I say, is in full harmony with the divine. For a long time, the world and man knew not God. In this ignorance and blindness, we can well imagine men asking the question, "What is God?" To whom is he like? Is he the Zeus of the celestial world, full of vindictiveness and passion? Is he the Oriental monarch, luxuriously lounging in the palace room of the universe? And, while men so questioned, the door of heaven opened, and a divine one in visible form walked forth before the eyes of men. And this form,— what was it? "That of a servant." He bore men's burdens. He healed men's sicknesses. He comforted human sorrows. He went about doing good. He gave his life a ransom for many. Chiefest, surely, among all the great and glorious spirits of time, without a rival and without a peer, stands the Son of Mary; and yet the ages hold not the name of one so true and so helpful a servant of man as was he. He came not to be served, but to serve. Under his banner,— principle,— he lived his matchless life; and upon it, converted into a cross, he died his life-giving death.

And, now that the Divine Spirit is in the world, the manifestation is the same. He, too, comes in service. He is the Advocate, the Comforter, his the soft hand that wipes away the falling tear and binds up the broken heart. Such is the Divine, such is Deity. God is Father, God is Saviour, God is Comforter. His glory is the glory of unceasing service, and the praise which diadems his throne is the unceasing song of the ransomed and the saved. Can there be any doubt, then, that this, which is the distinguishing feature of the Divine, must also be the crowning glory of the human, the highest attribute of that being who comes forth from God and who goes as quickly unto God?

II. But, in the second place, of all moral forces, helpfulness is the most potent in the edification of individual character. There is nothing which grounds a man in truth and righteousness so firmly, there is nothing which lifts him up so surely, as the doing of good to others. This, indeed, is only the highest illustration of a law wide as the realm of human life. The bird which sings for others gladdens its own heart with its song. The brook which flows with music for listening ears grows more clear and limpid as it flows. Old ocean's mighty tides and racing gulf streams, which ever serve the need of man, paint the great deep with its spotless blue, and bring safety and life to all the mighty host which march and counter-march within its hollow bed. In doing good, everything in God's universe

gets good. Service of others is highest service of self, and the best way for any man to grow in grace is to move forward into service.

I know there are many called by the name of Christ who draw all their moral sustenance from the scanty udder of the Church ritual. But what is the product? What is it that is so grown? Not strong, beautiful, Christ-like life, but only *religion!* Not the new man after Christ Jesus, but the churchman after the pattern of his little sect! Some there are who lie in the church as shell-fish upon the beach. They sip of this Sunday wave of religious service, and then, turning over, lie and wait for the next. And there is that which can be supported by this hebdomadal meal. Churchmanship, for instance, can be kept up in this way. But *churchmanship* is one thing, and *character* is quite another and a different thing. All experience and all observation prove it. One of the best ways to get good is to do good. Throughout the earth, running water is the sweetest; and, throughout the world, the actively useful lives are those which put on most rapidly the beauty of the Christ.

III. But, again, helpfulness is more lasting, more immortal, than anything else of human life. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. But charity never faileth." It is a stream which the sands of earth never swallow up, which the frosts of time never congeal, in abundance as everlasting as human need, with a succession as enduring as the generations of men.

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Bad as is this world, it is good enough to transmute and to hold immortality within it. The beauty of the beneficent deed, the widow's two mites, the alabaster box of ointment, Sir Philip Sidney's cup of cold water; the passing shadow of Florence Nightingale,

which the dying soldier strove to kiss; above all, the patient and gentle self-denial of the Christ-life,— these are pictures which this world — God's world, after all — will not let fade. The suns of centuries rise and set upon them. Their years are the years of love,— of love which, in God's universe, was never young, and never shall be old.

You and I may sit in the church, praying prayers, singing hymns, hearing sermons, taking communions, and at the same time and all the while be living a poor and ignoble life, which the hand of death will wipe out, even as a man wipeth a dish, wiping it out and turning it upside down. Unless we are doing good, unless we are lending a hand to help, unless we are working of our strength into the life of the world, we shall not be counted worthy of remembrance. Selfishly keeping our life, we shall lose it: so kept, it will rot on our hands; but given away, lost in service, it shall be ours in the joy and glory of an immortal fame.

But I cannot longer dwell upon this demonstration. Consider, I pray you, what this canon of human worthiness calls for of those who would receive honor under it.

(1) This, first of all: personal goodness. In this world of ours, the tares grow together with the wheat. The traitor gets into the army, the demagogue into the company of statesmen, the hypocrite into the church, and the time-server and self-seeker into the ranks of the charity organization. Men who are not only cross-grained and unattractive, but men whose purity and unselfishness are universally distrusted, are oftentimes most prominent in the benevolent circle. They steal the livery of heaven to serve the devil in. They reach forth impure and grasping hands unto the ark of God. Unto what community will you go and not find the temperance advocate who is temperate in one direction only? To what city or town or hamlet will you betake yourself, where you will not look upon the suspect, sounding the trumpet of good works upon the street corner? Sometimes, no doubt, the inborn love of activity accounts for this strange phenomenon. Again, it is the hungering for notoriety. Still again, it is the poorly concealed passion for the loaves and fishes. But, whatever the explanation, the unsoundness of the worker vitiates all the work. It will be, at most, but a little while until the hidden things of darkness are brought to light, and the house builded upon the sand topples to its ruin.

Service of man calls for a servant first of all; and this can no one of us be who is not disinterestedly in love with his kind, and true and

pure in all his works. To do good which shall endure, we ourselves must be good.

(2) In the second place, the canon of the text demands that we should be willing to help when help is required. Who is my neighbor? captiously asked the scribe. And this was the answer which came to him from the one who spake as never man spake: "He is your neighbor who is in need, and whom you can help." Let a daintily gloved hand be extended for help in this world, and it will soon get it. But let the hand of age, of poverty, and of uncleanness be reached out, and the help comes not so quickly. Then men, too often called Christians, see nothing. But do they see nothing? Do they not see these swollen joints, that seared palm, that wrinkled face, that unbeautiful form? Unattractive poverty, however weary, is invisible when it steps into the street-car; but youthful beauty,— men can see this quickly enough, even through the newspaper which so blinded their eyes a moment before. A Raleigh throws down his coat before the feet of a queen. So would many of us. But how many would do this for the poor woman who was a sinner? Oh, it would be easy to visit and to help the poor, if every house was clean and every mother thankful and the children, in their rags, all so respectful and modest! But this is not the sight in the alleys and tenements of the great city. If it were, your service would be less required. But here you see what we lack. You can also read, Italicised, the demand, "Readiness for service, not as we would choose, but as the need is."

(3) The law of the higher type also makes this a duty. We should seek opportunities for doing good. The glory of the patriarch of Uz was written in these words: "The cause that I knew not I searched out." In this world, one may or may not discover human need, according as he chooses; many a man goes through these earthly days with head so raised, and so busily singing, "Oh for a closer walk with God!" that he sees not how close already his path lies to those of whom the Saviour said, "They represent me." Others, again, are so busy in sounding the praises and in proclaiming the beauty of charity in the abstract that they fail to improve the concrete opportunities which their own home and neighborhood offer to them. Very few of us need go far to find that human life which is in need and which we can help. The question is, "Are we looking?"

(4) The principle of the text teaches also the obligation of self-training. If we do not know how to help now, why, then, we should learn. If we are unfit for service now, we must make ourselves fit. For such as desire this fitness, for such as yearn for this tuition, Jesus

Christ keeps a school. Congenital infirmities may be corrected. The inertia of selfish idleness and of grasping covetousness may be overcome by him who, upon his knees, opens his heart to the entrance of the Divine Spirit. The enthusiasm of humanity may be caught from the example and inspiration of Jesus Christ.

I know that some who are quite prominent in the circle of organized charity are quite desirous of being known as outside the Church. They fight shy of the great and sweet name of Christ. But this is only the pitiable weakness of a liberalism as false as it is contemptible. It is the stream saying, "I will have nothing to do with the fountain." It is the tiny ray crying out, "See what I can do without the sun!" It is borrowed capital masquerading in its own all-sufficiency. As self-evident as the axioms of Euclid is the fact that Jesus of Nazareth is the life and the light of men. His beautiful life, his perfect example, the power of his spirit as it has entered into the laws and literature of the world, as it has permeated the opinions and sentiments and works of men, as it is in the very air we breathe,—this is the moral capital for the advancing work of human regeneration; and woe be unto our charities when they shall fall under the power of those who are unwilling to magnify his great and deathless and all-conquering love!

The mill-wheel will cease to revolve when the waters of the rushing stream are cut off; the moving train will stop when the glowing heat cools within the hidden chamber; and charity in this world will degenerate into a professional schedule without inspiration and without power when the name of Jesus is no longer writ by the hand of Faith upon its banner.

I say not that one who is not professedly and experimentally a Christian may not do good. All that I desire to affirm is that charity, as we know it, is the gift of the gospel to the world, and that the individual who serves in this relation owes his inspiration, either directly or indirectly, to the influence and teaching of Christianity. The Jesus of no church creed do I preach unto you to-day, but the world's Jesus. Him I proclaim as the inspiration of all human beneficence, and his cross the only standard which can lead on to victory over the embattled hosts of human selfishness and human sorrow and human sin.

"The healing of the seamless dress
Is by our beds of pain:
We touch him in life's throng and press,
And we are whole again."

And over every assembly of human lives met for the advancement of the humanities in the world there should wave this beautiful banner: —

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

But I must stop here with two inferential thoughts. Already, Christ's standard of human worth has become or is fast becoming the world's standard. Dead professors, selfish lives, men who are not in sympathy with human weakness and human want,— these are, even now, rightly judged. "Counterfeit!" cries Unbelief, as she rings them down upon the counter of her merciless criticism. "Empty!" cries Philanthropy, as she knocks at the door of their hearts. "Chaff!" responds History, as she blows them off this world's great threshing-floor.

Then take another view. Inventors, statesmen, patriots, philanthropists,— all these whose names the world will not let die,— are not their values all measured by this principle, "The great life is the one which serves"? And, on the other hand, do we not all know of a royalty — that of the merchant prince and the railroad king — before which no subject bows except in fear and as a time-server? Already, we have seen the day when a man must be more than a millionaire to command the respect and gratitude of his fellow-men. Such must provide for their own monumental stones before they die, or have their graves forever unmarked. So is Jesus of Nazareth laying his measuring rod upon humanity. So is he bringing the thoughts of men up to the concert pitch of the text. So is he conquering the world.

And the type lifted up before us in this hour also furnishes the standard for individual measurement. I erect it before you to-day. "I am among you as one who serves." Measure up against this, if you would learn your moral height. What life, what good end, are you serving? What good cause can you show why you should longer be continued in this world?

Oh! I tell you, the use of this standard is awfully iconoclastic even now. It is set for the fall and for the rising of many. I see men, high of station and great of name, who are as unsympathetic as a thorn-hedge, as cold as a lump of ice,— swollen leeches who have sucked their abundance out of the life-blood of the weak and the unfortunate; and, when by the calculus of Christianity I seek the value of such, this is the equation which comes out: —

Selfish finding equals final losing. No. 1 equals No. 1, without increase or glory, while God rules, and Infinite Love shines from the central throne.

Then, again, in the most unlikely quarters, I find other human lives as true as steel, generous, self-forgetting, helpful, Christ-like.

What, then, shall be the disappointment, the rearrangement, the final issue, when the Saviour of men shall so measure at the last day? This shall be the result,— the result which shall harden into destiny. "Many that are first shall be last, and there are last that shall be first."

XII.

Reports from States.

ALABAMA.

I. H. JOHNSON:—

NAMES OF INSTITUTIONS.	LOCATION.	Total no. of inmates for the year.	Daily average on register.	Total current expenses for year, including salaries.	Per capita cost of maintenance.
Insane Hospital,	Tuskaloosa,	967	756	$108,575.48	$130 per year for State patients,
Institute for Deaf,	Talladega,	60	60	230.00 per pupil	
Institute for Blind,	Talladega,	31	31	217.50 per pupil	$300 per year for paying patients.

There are no other charitable institutions supported by the State. The convicts are leased out to the coal mines.

CALIFORNIA.

EDMOND T. DOOLEY.—The last year has been one of exceptional development with us in private charitable interests throughout the State, but of no progress in State charities and penal establishments. We have held another Pacific Coast Conference, which had a delegate attendance of more than a hundred. Mr. Wines was the special guest, and we are indebted to him for a stimulating, helpful influence.

One of the fruits of our two conferences is that "Charity Organization," so called, has gained a foothold in the far West. San Francisco has established a Central Bureau, employed a registrar, and practical work has begun. In Oakland, the new Associated Charities is showing considerable activity. A provision has been secured in the proposed city charter, to be voted on at the next election, for an income of $125 per month from general taxation. Los Angeles and San Diego have each formed an association of this character.

A worthy San Francisco institution, the Hospital for Children and Training School for Nurses, has acquired and moved into a much needed new building.

The year has been one of marked activity in kindergarten work. Thirty of our cities and towns have free kindergartens, and such are being organized in other places. In those of San Francisco, including the institution kindergartens, there are three thousand children. Ten years ago there was not a free kindergarten on the Pacific Coast. Now they are to be found from the extreme north in Washington Territory to the southern boundary of our State, in Oregon, Nevada, Colorado, and New Mexico.

In the matter of training kindergarten teachers, it seems to us, we have particular reason to be proud. This work is under the personal direction or leadership of Mrs. Kate D. Wiggin, who, I think, organized and personally taught the first free kindergarten in San Francisco, if not on the Pacific Coast. The cause has nowhere a more intelligent and effective promoter. During the six years that Mrs. Wiggin's California Training School has been in existence, one hundred and eighty-six kindergartners have been graduated. The public school authorities of San Francisco are endeavoring to engraft the kindergarten system upon the primary course.

An asylum called the "Bishop Armitage Orphanage" has been established at San Mateo by the Episcopal denomination.

A ward has been opened in the County Hospital of San Francisco for the care of children afflicted with contagious diseases. This we consider a matter of great importance, as witness the following figures: From Jan. 1, 1887, to May 1, 1888, there were reported at the Health Office in San Francisco 449 cases of small-pox, with only 67 deaths. During the same period there were 1,103 cases of diphtheria, with 263 deaths. That is, there were two and one-half times as many cases of diphtheria as of small-pox, and five times as many deaths from diphtheria; yet this was only an ordinary year for diphtheria, while small-pox was declared to be epidemic.

A San Francisco gentleman, named Cogswell, has established, during the year, a school for the manual training of boys, with an endowment understood to be a million of dollars. A large and substantial building has already been erected, and school operations are soon to begin.

Mr. Antony Chabot, who died recently in Oakland, left money and land, valued at seventy-five thousand dollars, to establish and endow a temporary sheltering home for women in distress.

The Boys' and Girls' Aid Society of California continues to prosper; is doing a large work, general and special, for the cause of charity and reform on the Pacific Coast. It has long been recog-

nized as the central power and influence in these concerns in our part of the country.

Without doubt, the most comprehensive system of charitable-educational institutions in America will be soon established in San Diego for the benefit of the children and youth of the Pacific Coast. The enterprise will represent an investment of over $2,000,000, and will comprise a chain of institutions intended to receive children of all ages and both sexes (mainly, but not exclusively, of the "dependent" class), and equip them physically, morally, mentally, and, I may add, industrially, for the every-day business of life. For the present, details can hardly be given, but a glance at its history will convey some idea of the work designed.

Mr. Bryant Howard, several years ago, conceived the idea of founding an industrial school for poor children,— not a "reformatory," but an establishment to supplement the common school and prepare its pupils to effectively cope with the realities of their sphere. He saw that education of the intellect alone was not enough, that the greater number of our boys and girls needed most to be able to express themselves through their hands,— that their fingers, so to speak, should be taught to think, and so to think that from the start they might be the guaranty of a proper solution of their owner's life problem. He discussed the matter with the late James M. Pierce and other friends, one of whom, whose name is for the present withheld, immediately provided the equivalent of $250,000 to found an Orphans' Home. About a year ago, Mr. Pierce died, bequeathing property which is to-day worth another $250,000 for the establishment of a child-saving institution, to be conducted mainly upon the theory of the Boys' and Girls' Aid Society. This is known as the Pierce Bequest. These gifts were the foundation of the large present and larger prospective resources of the scheme. Bryant Howard, Judge M. A. Luce, and C. S. Hamilton, three of the most "substantial" men in character and judgment on our coast, were named by Mr. Pierce to be the executors of his estate,— this trust. Mr. Howard and another leading San Diegan, E. W. Morse, having agreed that they would each contribute as much as the Pierce endowment, we thus have in money a certain million of dollars. These gentlemen have secured in trust, from the city of San Diego, one hundred acres of the City Park land, for the purposes of this child-saving university, which was conveyed to Messrs. Howard, Morse, Luce, and Hamilton, as trustees; Messrs. Howard and Morse voluntarily

executing a bond of one hundred thousand dollars for the faithful observance of the conditions of the trust. The land is within the city limits, as valuable and eligible for city residences as any in San Diego, and would, if sold (as of course it cannot be), readily bring $1,250,000. Another very important gift has been secured from the Flume Company by these philanthropic men,— the guaranty of a full supply of water for the entire hundred acres for all time to come — water with us means almost *everything*.

Thus it will be seen that nothing but proper administration and the devotion of personal interest and experience are required to develop this scheme, the like of which, I believe, has never been undertaken or devised elsewhere in this department of humanitarian service. Every care will be taken to unfold a system as nearly perfect as may be, that there be no trenching upon ground already covered, no overlapping, but *a perfect interlacing*, each department sustaining its proper place and its just relation to a symmetrical whole.

In general, it may be said that the establishment will include first (the idea of protection, shelter, subsistence) the Orphans' Home. The family idea will be observed as closely as possible in every detail of the work. Cottages will be erected — each to be in charge, probably, of a man and wife — to contain, say, twenty boys or girls; and the cottage arrangement will admit of a careful general classification of inmates. The little children will be instructed in the kindergarten, others will attend the public school, and the natural principle of human development will permeate the entire work. There will be a manual training-school, with various departments, containing every requisite of such an establishment, for both sexes of the pupils, between, say, ten and fifteen years of age, and particular attention will be given to the instruction of girls in sewing and domestic duties. There will be a technological department for the older and brighter, those who evince inclination and capacity for advanced training. It is the intention of the Directors to have on the premises and under the same administration a hospital for women and children and a training-school for nurses. The nurse-graduates they hope to be able to develop from the larger girls of the establishment, and the hospital will specially provide for the care of children having infectious diseases. There will be the adoption and indenturing of children and their proper supervision when placed out, as practised by Michigan and by the Aid Society in San Francisco.

Finally, the entire establishment will be a school or college for the preparation of young men and women of character and general edu-

cation, who have fondness and capacity for it, for life service in child-saving and child-training, and who, after a two or three years' course of systematic study and discipline, will be given diplomas. It is also proposed, as part of this same general scheme, to erect in the heart of San Diego an institution for youths and men, which will include, eventually, the best features of the Cooper Institute of New York and the Christian Union in Boston.

This undertaking will be under one management; and Mr. E. T. Dooley, during the last seven years superintendent of the Boys' and Girls' Aid Society of California, has resigned that office to take up the new and larger work.

State Institutions.

NAME OF INSTITUTION.	LOCATION.	Whole number of inmates during year.	Daily average number.	Expenses, including salaries.	Per capita cost.	For twelve months ending,	Reference.
Asylum for the Insane	Stockton, .	1,972	1,558	$215,148.00	$138.09	June 30, '88	*a*
Asylum for the Insane	Napa, . . .		1,458	212,868.00	146.00	June 30, '88	*a*
Asylum for Chronic Insane, ...	Agnew's, .			106,731.69		June 30, '88	*e*
State Prison, . . .	SanQuentin,	1,663	1,218	158,722.58	130.32	June 30, '87	
State Prison, . . .	Folsom, . .	831	633	146,297.80	194.83	June 30, '87	*b*
Asylum for Deaf, Dumb, and Blind,	Berkeley, .		160	45,773.64	280.90	Mar. 30, '88	
Home for Adult Blind,	Oakland, .	48	45	33,596.27	746.59	Nov. 30, '87	*c*
Home for Feeble-minded Children, . .	Santa Clara,		80	23,974.13	299.68	Mar. 30, '88	*d*
			5,152	$943,112.11	$162.34		

(*a*) Last two months of year, *estimated.*

(*b*) The political agitation against "prison labor" is, in the main, the cause of the increased cost per capita at this prison.

(*c*) Allowing sundry "credits" claimed by the superintendent as properly deductible from the expense here given, the per capita remains $684.71.

(*d*) The superintendent says, "A large proportion of total expense was for equipment and extension"; and he indicates the per capita as $82.29.

(*e*) For building expenses. Asylum not yet ready for patients. Total cost thus far (three years), $322,214.91.

Dr. Wilkins, of the Insane Asylum at Napa, writes that the institution was designed for only about five hundred patients, but that, by fitting up attic wards, it can now comfortably accommodate nine hundred—as against a present population of fifteen hundred. About

three-fourths of the patients are "chronic." The same general statement will apply to the asylum at Stockton. This large proportion of the "chronic" is due to the fact that the law admitting the dangerously insane only, is often violated by examining physicians and judges. Idiots, feeble-minded, and demented compose probably one-fourth of the population of our asylums.

"I do not believe," says Dr. Wilkins, "that the system of large insane asylums is the proper one. The best results require that an asylum shall not accommodate more than five hundred or even a smaller number."

The gross amount given above, as having been expended during the year ($943,112.11), falls about $660,000 short of the actual amount paid out of the State treasury for the dependent, delinquent, and defective classes.

Last year, 3,600 children, "dependent" so called, were supported in private asylums, at an expense to the State of $231,214.92.

In four lines, the distribution of children and money last year would appear as follows: —

Hebrews had 2½ per cent. of the children and 2⅝ of the money.
Protestant asylums had 14¼ per cent. of the children, 11½ per cent. of the money.
Secular or non-sectarian, 20 per cent. of the children, 17 4-5 per cent. of the money.
Roman Catholics had 63⅜ per cent. of the children, 68 per cent. of the money.

It has been said by the opponents of a State Board of Charities in California that we get the figures of children in institutions too high, by regarding as so many separate individuals all that are reported by institutions to the State treasury; but, if the total number had drawn the per capita allowance for the full year, the cost would be exactly $288,525, or less than twenty per cent. more than the actual sum paid. This proves that the average amount paid for each child during the year would require such child to have remained in the institution more than nine and two-thirds months, that the children paid for are the same from year to year to the extent of, at least, eighty per cent.; and since all the institutions in our State are not included, nor that portion of the population of those indicated (covering at least one-fifth of the children) for which State support cannot be claimed (excepting by fraud), it is plain that the number of children in institutions in the State must exceed the grand total (3,600) given above. The actual population of our denominational asylums for dependent children undoubtedly exceeds 4,200.

The dependent, delinquent, and defective classes in California, May, 1888, may be summed up as follows: —

County almshouse inmates,	4,502
Dependent children (in private asylums),	4,219
The insane,	3,221
State prison convicts,	1,851
County or municipal prisoners (serving sentence),	1,687
Deaf, dumb, and blind (including adults),	205
Indigent soldiers (receiving State support),	185
Feeble-minded children,	80
Total,	15,950

The statistics of the country at large indicate 1 of this class to every 130 of the general population; those in California, 1 to every 71. By these figures, it appears that we are, intentionally or by indifference, fostering a criminality and dependence peculiar to ourselves; that we are sowing the seeds of a *whirlwind.*

Of the 15,950 enumerated above, 10,267 are supported by the State, as follows: inmates of State institutions, 5,152; State-supported in private or county institutions, 5,115.

The actual outlay from the State treasury (May and June estimated), thirty-ninth fiscal year, ending June 30, 1888: —

Insane,	3,016	$552,658.12
State prison convicts,	1,851	459,703.88
Deaf, dumb, and blind (adults included),	205	130,118.66
Feeble-minded children,	80	37,164.33
Dependent children,	3,600	231,214.92
Indigent adults,	1,515	202,109.41
Total,	10,267	$1,612,969.32

The State's payments to private institutions for the support during the year of 3,600 children and to counties or private asylums for the care of 1,515 pauper adults amounted to $433,324.33,— an average, for those supported by the State outside of its own institutions, of $84.72 per capita.

The disbursements to State institutions (having 5,152 inmates) amounted to $1,179,644.99,— a cost per capita of $228.97.

The grand average per capita for all who have been supported out of the State treasury, whether under State, county, or private asylum care, was $157.10.

The outlay from the public treasury cannot of course be said to be entirely wasted. Our State Prison at Folsom might by this time be

considered a model institution and self-supporting, had its warden been left untrammelled by political influence and by popular clamor against prison labor. We have connected with our public institutions some well-tried and exceptionally efficient men, such as Warden McComb, now of the State Prison at San Quentin, Dr. Wilkins of the Napa Insane Asylum, Dr. Mays of the Asylum at Stockton, and Professor Wilkinson of the Asylum for the Deaf, Dumb, and Blind at Berkeley. The latter institution may undoubtedly be considered a credit to the State; but there is so much of *politics*, has been so much of harmful results to individual life in our institutions, and to the community, represented by these expenditures, *as a whole;* there is so little of organization or method, or of responsible direction or control; the funds are scattered so entirely without honest discrimination, — that I think they may be said to indicate profligacy rather than liberality.

We are most fortunate just now in having a Chief Executive who realizes the condition and needs of the State in these as in other important public concerns, and who is intelligently and energetically giving consecutive personal attention to their improvement. We are expecting much of Governor Waterman.

We are very much in need of legislation. That we have had difficulty in our efforts to obtain it, and that we are likely to have more, before suitable laws can be had, may be understood from the figures I have given of the vast sums being paid to private or sectarian charities. These stand unitedly against the proposition of a State Board or any change that may diminish their income or their exclusive dominion over the children. Still, as I said last year, we have reached the more hopeful stage of *opposition*, which is better than indifference, to the ideas that manifestly should prevail. We still have no place for the commitment of an erring boy or girl but to one of the State prisons, a county jail, or the County Industrial School of San Francisco. More than a year ago, in a letter to the *International Record*, I severely censured this school of vice. Mr. Wines, in a foot-note, "not having seen the institution," washed his hands of responsibility for my strong statement. Last December, I had the funereal pleasure of accompanying him through the place; and here is a portion of what he said in the April issue of his paper about the visit: "I was disgusted with the institution, which does not appear to possess a single feature that ought to attach to it, except that some of the boys have been organized into a brass band. There is some instruction given, apparently of a superficial and perfunctory sort;

but there is no industrial training,— the title of the establishment is a misnomer. Anything more dreary and more forlorn than the life of these boys here can scarcely be imagined."

This Industrial School is, no doubt, the worst concern of its kind in America. It is the most expensive, too, of any reformatory of which there is a record. I refer to it particularly, because it is the only public institution in the State, excepting the county jails, between the courts and the penitentiaries.

We have as yet no State Board of Charities; but shall have, I hope, during the coming year. The establishment of a State Board of Charities is our first and most necessary step toward right methods, good results, and a solution of the clamorous problem of dealing with our unfortunate classes. Sixteen thousand men, women, and children are in our State, county, and private institutions, for which the State treasury alone pays the annual sum of $1,600,000. A State Board is needed to look after this vast outlay, as well as the higher interests involved. It is especially needed to address itself to the fact that, in proportion to its population, California has more children *entombed* in institutions, at the State's expense,— in institutions over which the State has no control, nor any knowledge of, as to condition and workings or results,— than any other State in the Union, and that more than four-fifths of all these children are in denominational establishments.

Nevertheless, as I think my report must prove, we are, on the whole, in a hopeful, progressive condition. In private benevolence, the year has been one of growth, of remarkable development.

COLORADO.

Mrs. J. S. SPERRY.— For the support and maintenance of the State Industrial School for Boys at Golden, including salaries of officers and employees during the years 1887 and 1888, and to pay for land, there was appropriated $54,000; also, the moneys received for two years from the business and trades of the institution. $4,000 of this money was used to purchase land adjoining the original plot, and $1,000 used to purchase seed and tools. There are now sixty acres connected with the school.

Moneys appropriated to the penitentiary for the years 1887 and 1888 are $150,000, together with $50,000 of the moneys received for convict labor, for the maintenance and support, including salaries, of officers and employees.

The law prohibiting the hiring out of convicts in the penitentiary for hire or gain of any description whatsoever was approved April 2, 1887. The fine for the violation of this law is not less than $300 or more than $1,000, or imprisonment for not less than three months or more than five years or both.

The Blind and Mute Asylum received an appropriation of $11,000 for its support for the years 1887 and 1888.

The Insane Asylum is completing a substantial three-story brick and stone building, costing $30,000, giving large comfortable quarters to eighty inmates of the women's department, which was greatly needed; also finishing one wing of the main building, and other improvements, costing $15,000; for salaries and insuring buildings, $10,000.

Every institution in the State is crowded. The penitentiary's capacity is three hundred and fifty, while there are now three hundred and ninety-four convicts there in confinement.

The Industrial School for Girls was established during the last General Assembly; but, until the Home is erected, the Board of Control, with the consent of the governor, can contract with other established reformatories for safe keeping and instruction of the girls committed, under the provision of this act providing that the expense of each girl over thirteen years of age shall not exceed fifty cents per day, and twenty-five cents per day for each girl under that age.

Institutions not supported by the State are: the Cottage Home, recently removed from Colorado Springs to Denver, under the management of the State Women's Christian Temperance Union, giving a home to outcast women and girls when all other homes are closed against them;

The Protestant Orphanage in Denver, which receives orphans until homes are secured for them, and half-orphans for a nominal sum, thus giving this class a good home and training;

The Catholic Orphanage and the House of the Good Shepherd in Denver. The former averaged eighty inmates per day the past year; the latter, sixty, not including fifty Indian children who by government arrangement were taken to the Orphanage to be educated.

The Benevolent Union Home and Hospital of Pueblo has accumulated $15,000 worth of property in less than four years, while carrying on almost every branch of charity and temporary aid work. It cares for the sick; and, after thorough investigation, furnishes medicine, clothing, food, fuel, furniture, pays rent on the loan plan, secures

employment for hundreds of men, women, boys, and girls, through a free labor bureau; secures homes for children, gives temporary shelter to the stranger, conducts funerals, and sees that pauper women and children have Christian burial.

One of our greatest needs is a State institution for the feeble-minded. Many such cases have come under our care the last year, their condition appealing to our sympathy and protection. Many have been committed to the Insane Asylum. We hope, during the next General Assembly, to secure the appointment of a State Board of Charities, and also some change in Colorado laws for the better protection of children.

The following statistics are submitted: —

Report of W. C. Sampson, Superintendent Industrial School, Golden.

Total number inmates during year,	161
Average daily number,	99
Total expenses, including salaries,	$18,414.63
Per capita cost,	165.83

Or 45½ cents per day for each inmate, net cost.

Report of John E. Ray, Sup't Deaf-mute and Blind Institute, Colorado Springs.

Total number of inmates during year,	63
Average daily number,	55
Total expense, including salaries,	$21,000.00
Per capita cost,	333.33⅓

Report of C. P. Hoyt, Warden, Cañon City.

For the fiscal year Dec. 1, 1886, to Dec. 1, 1887.

Number of convicts in prison Dec. 1, 1886,	298
In prison Dec. 1, 1887,	363
Committed for the fiscal year,	181
Discharged, died, released by order of court, etc.,	117
Daily cost per capita (provisions),	18 7/10 c.
Ratio to entire prison expense,	92c.
Average of prisoners for the fiscal year,	321 328/366

DAKOTA.

Dr. O. W. Archibald.— Twenty years ago, Dakota was a part of the great American desert. To-day, it is rich in herds, flocks, and lands, and blessed with a vigorous and energetic population. Its present assessed value is greater than that of the republic a hundred years ago. It is quite three times as large as England and Wales, seventy times larger than Delaware, and as large as one hun-

dred and seventeen Rhode Islands. The county of Stutsman, in which the North Dakota Hospital for the Insane is located, is about half the size of the State of Connecticut. There is but little waste land of the 1,400,000 acres in Stutsman County; and the same could be said of the greater part of the whole Territory, except in the Black Hills, which hold in their rocky vaults precious minerals enough to enrich a kingdom.

All the principal crops of the United States in the last census year were produced upon an area a little greater than that of Dakota.

In 1872 there were but eighty-three public schools in the Territory, to-day there are over four thousand. The value of the Territorial common school property exceeds $3,500,000. There are three hundred and sixty newspapers. The Territory has quite two million dollars in public establishments,— twelve in all, including a School for Deaf-mutes at Sioux Falls, Reform School at Plankinton, penitentiaries at Sioux Falls and Bismarck, hospitals for the insane at Yankton and Jamestown, Agricultural College at Brookings, universities at Grand Forks and Vermillion, School of Mines at Rapid City, and normal schools at Madison and Spearfish. The only class not perfectly provided for are those most unfortunate of all; namely, feeble-minded and idiotic children. I have five or six of this class of defectives in the North Dakota Hospital for the Insane,—young persons more weak-minded than insane, but sadly needing the care of some institution; and, while the insane hospital is not the proper place for them, they are better cared for there than they would be in the average jail or county poorhouse.

There is not, I believe, a single insane person now an inmate of a jail or poorhouse in Dakota. All are provided for in the Territorial hospitals, although the one at Yankton is crowded, owing to the unexpected delays in carrying to completion the new buildings ordered by the last legislature. There are no large cities in the Territory, the largest not exceeding twelve thousand, and but little poverty exists; consequently there is no organized charitable work, except in a small way among denominations in the larger towns. Last year, the grain product of Dakota was two hundred and eighty bushels for each of the six hundred thousand people within its borders. When people are well fed, they are not disposed to commit crime. This seems true of Dakota, inasmuch as the ratio of prisoners in the penitentiaries is 1 to 2,253,— a record which leads all the States. The last legislature appropriated to the various public institutions for 1887 and 1888 as follows: —

Agricultural College, Brookings,	$42,869
University of North Dakota, Grand Forks,	44,000
University of Dakota, Vermillion,	36,200
Normal School, Madison,	25,000
Normal School, Spearfish,	21,400
School of Mines, Rapid City,	20,000
School for Deaf-mutes, Sioux Falls,	33,250
Dakota Penitentiary, Sioux Falls,	70,700
Bismarck Penitentiary, Bismarck,	73,260
North Dakota Hospital for Insane, Jamestown,	107,950
Dakota Hospital for Insane, Yankton,	106,500
Dakota Reform School, Plankinton,	12,000
Total,	$593,156

The Reform School buildings will soon be ready for juvenile offenders. The amount of appropriation for improvements was $30,000. It is under the control of five trustees, and the superintendent has been appointed. The School for Deaf-mutes has accommodation for seventy pupils, with an attendance now of about fifty, in charge of a superintendent and three teachers. The total amount expended by the Territory in buildings for this school is $53,512. It is well managed, and has been under the same superintendent, Prof. James Simpson, since its organization seven years ago. Fortunately, the political "spoils system" has not entered into the management of our public institutions. The main building of the Hospital for the Insane at Yankton is 54 x 70 feet, three stories high, with basement and attic, and two wings, each 32 x 124, and same height as main structure. The last legislature appropriated $92,200 for the erection of two additional wings, a new engine and boiler-house, and electric lights. The institution is heated by steam and furnished with water from an artesian well. The total amount appropriated for improvements at this hospital is $239,960. There was a recent change in the trustees and superintendent, Dr. J. F. Cravens giving place to Dr. R. E. Buchanan. There was nothing political in this change. The hospital now contains about 180 patients.

The original plant for the Jamestown Hospital for the Insane consisted of two ward buildings, kitchen and office buildings, water tower, and the necessary out-buildings. The last legislature appropriated means for the erection of two additional ward buildings, an assembly hall, an addition to the office building, an engine and boiler-house, stock barns, and for the enlargement of the kitchen and laundry buildings. These improvements are well under way, and will be ready for use this fall. The buildings are brick on solid

stone foundation, on the cottage plan, but all connected by corridors large enough to exercise patients during cold weather. The ward buildings are all two-story, with basement and attic, each main floor calculated to accommodate thirty-five inmates. The basements are fitted up for the use of convalescent and parole patients and for sewing and mending rooms, etc. In ventilation, heating, lighting, sewerage, architectural finish, and internal arrangements and convenience, this institution is not excelled by any in the land. The new assembly hall, already in use, is fitted up with stage and scenery, and is ample in size for social and general gatherings for years to come. An artesian well is being put down, from which it is expected a never-ending supply of water will be obtained. The number of patients in the hospital June 15 was 162, the total number received during the last three years being 313,— males, 187 ; females, 126,— of which number, 46 have died, and 112 were discharged.

The Sioux Falls Penitentiary is a building 54 x 70 feet, with two wings, each 51 x 77. It is built of native granite, and constructed on the most approved plan. The United States occupies one wing for convicts. It has cost the Territory $101,475. Electric lights and a complete water system were introduced this year. Three-fourths of the prisoners are employed at stone-work, at twenty-six cents per day. There are now about ninety prisoners.

The Bismarck Penitentiary has cost $96,281 to date, and is a model in construction and management. It is of brick, stone, and iron, supplied with steel cells and the most approved furnishings and appliances throughout. The average daily lock-up this year has been fifty-nine. There is not a woman in either prison.

Two-thirds of our patients are foreign-born, although the Territorial population is not more than one-third foreign. Coming from the cramped countries of the Old World to our wide, treeless, and often trackless prairies, in a different climate and among strangers in a strange land, minds succumb to homesickness and overwork. Some of my patients have been in foreign hospitals, and were brought to this country, either by parents or children, in the hope that a change would restore them to health.

DELAWARE.

John Massey.— There has been no session of our legislature since the last Conference; and, therefore, there has been no legislative action in relation to charities and correction.

Volunteer Charities.— So far as we have been able to ascertain, the only advance in private benevolent work has been in the city of Wilmington. Within the past year, the Associated Charities of this city have purchased a building suitable for their purpose; a Homœopathic Hospital has been opened, and is now in successful operation; and another hospital is to be opened under allopathic control. Heretofore, the only hospital was that connected with the county almshouse. A Law and Order Society has recently been formed for the enforcement of the laws relating to the sale of intoxicating liquors, the better observance of Sunday laws, etc. It has already done good service.

The Dependent Classes.— Of all the unfortunates claiming public attention and care, the dependent classes seem to receive more consideration throughout the State than any others. Additions and improvements have been made to the almshouses in each of the three counties, adding greatly to the health and comfort of the inmates and to the appearance and convenience of the institutions.

In the lower county, Sussex, everything is now in good condition. There were in the almshouse during the year 89 inmates. Present population, 58. A number of people are receiving outside aid; but the superintendent, Mr. H. S. Short, says the trustees have resolved to discontinue all out-door relief as far as possible. In a statement published in the Sussex *Journal*, Mr. George A. Jones, treasurer of the poor fund, gives a careful estimate of the income derived from the farm connected with the almshouse and of the expenditures for the year, and then says they "pay less than fourteen cents per day each for the inmates for board, clothing, and tobacco, being less than two-fifths of the amount for comforts and necessaries provided for the criminals in our county jail." The total expenditures for the year, including improvements, were $5,422.77; and the amount distributed in out-door relief was $411.40. This is a typical rural county, with a total population of 36,018, the largest town (Seaford) containing 1,542 inhabitants in 1880.

The Kent County almshouse is in fair condition. Total number of inmates during the year, 146. Present number, 103. Expenses for the year, $10,283.37. Given in out-door relief, $1,232.88. The buildings in New Castle County are new and in excellent condition, with all modern improvements. There were 611 inmates during the year, with a daily average of 302½. Total expenditures, $42,890.76. Expended in out-door relief, $7,207.78. In addition to the regular inmates, 2,686 tramps were given lodgings for one night, and were

furnished with 5,785 meals. In calling attention to this, the superintendent, Mr. John Guthrie, says, "The only way in which able-bodied paupers and tramps could, in my opinion, be usefully employed would be in making good roads." He attributes the existence of this class to improved machinery and the use of rum, and suggests as a remedy shorter hours of labor. Of those in the almshouse, he says: "The male inmates who are able to work are employed on the grounds and farm, also in the various departments of the institution, and in the shops, of which we have two carpenter shops, a machine shop, blacksmith and shoe shops. All the garments of the women and children, and the men's shirts, are made under the supervision of the matron and her two assistants. This, with the general housework, keeps the females constantly employed."

The Defective Classes.— Closely identified with the dependent classes, because of the large number found in the almshouses throughout the State, are the defective classes. For lack of proper institutions, Delaware is obliged to depend upon a sister State for the care of these unfortunates. Through the courts of the respective counties, provision is made for five indigent insane from each county of the State in asylums for the insane in the State of Pennsylvania, and for two feeble-minded children from each county at the training-school at Elwyn, Penn., also for five deaf and dumb and five blind persons from New Castle County and three from each of the other counties at the proper institutions in Pennsylvania. This is entirely inadequate to meet the pressing necessities of the case. There were in the State, according to the census of 1880, of insane, 198; idiotic, 269; deaf and dumb, 84; and blind, 127,—a total of 678; and the number has doubtless increased since the census year. We trust that the unsuccessful effort made at the last legislature to establish a State insane asylum may be carried to a successful issue at the coming session. We believe an institution for the other three classes of defectives would prove of great advantage to the State and of inestimable value to these unfortunates, many of whom are now growing up to become a burden upon their relatives or friends, who can ill afford to take care of them, or to become a permanent burden upon the county. In Sussex County, for instance, which is the least populous in the State, out of a total almshouse population last year of 89, 35, or about forty per cent., belonged to the defective classes. If it is not possible to take proper care of them through private benevolence, they should be under the care of the State in institutions specially devoted to that purpose, and under the care and

training of persons adapted by nature and education to those particular departments of benevolent work.

The Delinquent Classes.— It is not our purpose to impeach the management of our penal institutions. They are above reproach so far as the present system will allow.

The jails are in good condition, except the one at Georgetown, which is only in fair order, and is insecure as a place of detention. They are well ventilated and cleanly. The physical needs of the inmates are well supplied, and they are allowed opportunity for exercise either in the corridors or in the jail-yards. The statistics are as follows: In Sussex County there were twelve convictions during the year. Present population, ten,— seven colored males, one colored female, and two white males. Corporal punishment was inflicted in six cases. Kent County, ninety-three convictions, eight of them females. Present number of inmates, sixteen,— twelve colored, four white. Four were whipped. The youngest inmate during the year was a colored lad, nine years of age. New Castle County had one hundred and fifty convictions, six of them being females. Present population, seventy-four,— forty white and thirty-four colored. Thirty-four were whipped. Since the opening of the Ferris Reform School, this county has been relieved of the stigma of having young lads thrown into the county jail. The benefits of this institution should be extended throughout the State. The evil influence of young offenders associating with hardened criminals might be mitigated by a proper system of classification, the absence of which is one of the defects of the system. These demoralizing tendencies are still further aggravated by the fact that the prison life is one of absolute idleness, so far as the State or county is concerned. This, however, is not owing to absence of law upon the subject, but because it is allowed to remain a dead letter. In conversation with a number of prisoners, a strong desire was expressed for something to do; and the grand jury of New Castle County, in a recent report, mentioned the same fact. Delaware needs a State prison for long-term prisoners, not only as a reformatory measure, but that they may return to the State something of the cost of their maintenance. One end and aim of prison discipline should be the reformation of the offender. In this, our system is almost wholly wanting. No inducement whatever is held out to criminals to lead a better life, not even a commutation of sentence for good behavior. The sheriffs of the respective counties are wardens of the jails, and in practice change every two years. They are allowed thirty-five cents per day for

board of prisoners, which is a provision open to great abuse. There is a growing sentiment throughout the State that radical changes are needed, which we trust may take definite shape at no distant day. Religious services are held in all the almshouses and jails.

DISTRICT OF COLUMBIA.

Mrs. Sara A. Spencer, Secretary.— The United States being regarded as one-half owner of all the real property in the District of Columbia, and having full authority over the legislative, judicial, and executive branches of the District government, no radical changes in the officers or administration of the District or national penal, reformatory, or charitable institutions can be made without the direct action of Congress.

We shall have all the two thousand criminals annually confined in the United States jail engaged in profitable labor, under reformatory influences, as soon as the representatives of the people who legislate for us are educated in the true principles of political economy, social ethics, and statesmanship. Until then, a daily average of 191 United States and District criminals will continue to eat the bread of idleness, and hatch new crimes against the day of freedom.

As the moral and intellectual atmosphere of the nation is purified and vivified, our own rises and clears; for, if there is a representative city on earth, it is Washington, D.C. The overwhelming desire of a few isolated, enthusiastic souls to have the capital of this republic illustrate the model institutions, the radical reforms, the advanced thought of the people, has been, and will long be, held in check by the inertia of the masses.

Nevertheless, individual effort yields rich fruit in Washington, notwithstanding the transient nature of a large part of our population and the irresponsibility of our law-making power to the permanent residents.

It gives a hopeful outlook for the future to hear our District boys and girls of the public schools discuss, at the breakfast-table, the effect of alcoholic liquors upon the nerves, tissues, and fibres of the body and brain. And the magnificent industrial exhibit of their own handiwork, recently presented to the public, proves that the redeeming power of hand-skilled labor is at work reducing pauperism, vice, and crime. These auspicious influences pervade every home, and inspire the young to useful, worthy lives. "Every home" does not mean to include the roosts and nests of beggars and tramps; yet even these diminish as labor becomes more honored and more universal,

and idleness and its evil brood become more feared and avoided. The District Commissioners are still applying and enforcing every available law restricting the sale of alcoholic liquors, and are travelling a thorny road between the uncompromising prohibitionists and the law-defying liquor-dealers.

The refusal to grant licenses in the vicinity of the public schools, in grocery stores, and in neighborhoods where the commissioners can find any legal reason to prohibit the sale of intoxicating drinks, has led to a bitter struggle, which shows no sign of diminution. The courts are filled with cases, and the District offices with protests and petitions. "You will find no groceries in my liquor-store now," declares a woman whose husband had bequeathed to her his profitable business, and who, being compelled to make her choice, preferred to deal in rum rather than food. The commissioners are sustained by the courts, and will undoubtedly continue the contest. They claim a decided diminution in drunkenness and disorder in the city, and this is a matter of general observation.

During the year ending June 30, 1887, the daily average number of inmates in the Washington Asylum, including the workhouse, almshouse, and hospital, was as follows: workhouse, 188; almshouse, 161; hospital, 76: total, 425. During the year ending June 30, 1888, the figures were as follows: workhouse, 168; almshouse, 171; hospital, 82: total, 421.

A reduction in average number of twenty able-bodied criminals per day, in view of a constant increase in population, is worthy of note in the direction of improvement. To continue in that line is all one can ask.

The labor of the workhouse inmates in grading and cleaning streets and improving and beautifying the city is valued, during the past two years, at $25,000 to $30,000 per year. The city could not otherwise have done this work, for lack of appropriations. The average cost per capita to the District government for support of these inmates is $120.81. The average labor products, including manufactured articles and farm, garden, and dairy products, are valued at $160. They therefore not only support themselves, but contribute $40 per year to the support of inmates of the almshouse. True, it would be far better if we could report their reformation; but sentenced as they are for brief terms, thirty, sixty, and ninety days, and being recommitted three, four, and sometimes eight and ten times per year, under a system in itself irretrievably wrong in principle,—so much sentence for so much crime, without regard to the

character of the offender,— actual reformation or any considerable improvement in their condition seems out of the question. The District authorities would like the indeterminate sentence and the parole system, but it would be necessary to convert the United States to secure them.

Dr. Godding, of the Government Hospital for the Insane, greatly desired to be present at this Conference, and to make his own report for the great city of the insane under his charge. He has found it, at the last hour, impossible to attend, on account of the delay of Congress in passing the Sundry Civil bill, and desires me to say that the present number of inmates in the institution under his charge is 1,360. Of these, 768 are from the army and navy, and 592 from the District of Columbia. Total received during the year, 1,535. The cost* per capita, exclusive of new buildings, is $225. There are only ten pay patients, and these he would prefer to have sent to a private institution. The most marked step in advance in the care of the insane is the appropriation of $50,000 for, and the near completion of, a distinct hospital building for the convict and homicidal insane. This building provides sixty single rooms for that number of dangerously insane criminals, entirely separate from other inmates.

A bill has recently been introduced in the United States Senate to confine inebriates in the Government Hospital for the Insane. This ought not to be. If they are admitted there at all, a separate building like that for convicts should be provided for them. A better bill, providing for a special institution for this class, with compulsory labor and long detention, has also been introduced in the Senate; and an effort will be made to bring it up for action.

Dr. Godding thinks the District of Columbia the proper place for the highest and best experiments in the line of reform. He finds drunkenness, and its immediate, remote, and inherited tendencies and consequences, a potent cause of insanity.

The Boys' Reform School, Mt. Lincoln, D.C., has admitted during the year 227. Average number of inmates, 157. Total expenses, $36,616. Average cost per capita, $233.22. Labor products for the year, $2,905.88.

No important changes have occurred in relation to other institutions, public or private; but there is a growing feeling that there are too many charities, increasing the helplessness of the dependent classes and adding burdens to the thrifty and industrious.

*The labor products of inmates during the year were $27,467.95. Total expenses, exclusive of buildings and repairs, $275,660.

L. S. EMERY.—Washington has the following hospitals, homes, educational and reformatory institutions:—

Hospitals.

			Maintained at an expense of about
The Insane Asylum,	capacity for	1,535	$250,000.00
Providence,	" "	150	15,000.00
Freedmen's, for colored and white,	" "	250	45,000.00
Garfield,	" "	40	
Columbia, lying-in,	" "	45	15,000.00
Children's Hospital,	" "	47	12,000.00
National Homœopathic Hospital,	" "	20	
Emergency Hospital, daily average (calls),		50	4,000.00
Foundling Hospital,	capacity for	25	8,000.00

The Asylum Hospital, connected with the Asylum or Poorhouse.

Homes.

			Maintained at an expense of about
Reform School for Boys,	capacity for	157	$25,000.00
Industrial Home for Boys and Girls,	" "	87	15,000.00
St. Rose Industrial Home for girls,	" "	75	
Washington City Orphan Home,		250	
Home for the Aged (or Little Sisters of the Poor),	capacity for	150	
St. John's Orphanage,	" "	65	4,000.00
St. Ann's Infant Asylum,	" "	120	10,000.00
Nat'l Home for Colored Women and Children,	" "	109	11,000.00
Women's Christian Home,	" "	62	8,000.00
Aged Women's Home (white),	" "	13	
Home for the Aged (colored),	" "	40	
German Orphan Home,	" "	40	
The Epiphany Church Home,	" "	16	
The Louise Home (Corcoran Endowment),	" "	40	
St. Vincent's Orphan Home for Girls,	" "	130	
St. Joseph's Orphan Home for Boys,		110	
House of the Good Shepherd,	capacity for	33	
Young Women's Christian Home (a new institution for temporary home),	" "	10	
Soldiers' and Sailors' Temperance Home (a new institution for temporary home),	" "	15	
Washington Asylum or Almshouse,	" "	425	39,000.00

Associations to help the Poor.

The Associated Charities (incorporated), with 18 subdivisions, a Board of Managers of 43, representing different institutions, an active volunteer force of visitors of 150 in different parts of the city. It has a central and branch offices, all cases are investigated by it, and an alphabetic record kept at the central office. It has a wood-

yard for temporary work for men able to work. It finds employment, and it makes work the basis of relief, when possible.

In addition to the industrial education already referred to, I take great pride in reporting that industrial education has been introduced in some of our public schools.

ILLINOIS.

W. Alexander Johnson.— As we have had no session of the legislature since the last National Conference, there are no changes of moment to report with regard to the State charitable and correctional institutions.

The State Soldiers' Home at Quincy has increased the number of its cottages and completed its hospital building, and additions and improvements for which appropriations were made by the last legislature have been made on other of the State institutions.

The Working Home for the Blind, to be erected at Chicago, for which a bill was passed and an appropriation made, is not yet begun, as the Governor has refrained from appointing trustees to carry it into effect.

Several important private institutions have been inaugurated, the principal one being the Illinois Training School for Boys at Norwood Park. This was begun as soon as it was known that the last legislature would reject the bills for State schools for dependent children. It is on the county per capita payment plan, each boy committed being paid for at a rate graded by age, from ten dollars downward. Its directors do not propose to keep the boys long in the school, but to place them out as soon as possible in good homes, chiefly on farms. A gentleman of Chicago has offered a farm valued at $75,000 as a location for this school, conditional on a sum of $100,000 being raised as an endowment fund and for buildings. It is probable that this money will be raised this year. Meanwhile, the school is conducted in temporary quarters.

The American Educational Aid Association, which places dependent children in homes throughout this and other States, has largely increased its work, having placed two hundred and seventeen children during its last financial year, at an average cost of forty dollars per capita, which includes expenses of subsequent visitation. It cannot yet be said that the provision for dependent children is adequate in every respect, although in much better condition than one year ago.

The question of out-door relief has received much attention, espe-

cially in Cook County, although the amount distributed per capita is much larger in several other counties of the State. It is possible that an attempt will be made, during the next legislative session, to modify the law, which now is mandatory to the counties, to make provision for out-door relief.

The questions upon which public opinion in Illinois is most exercised in the department of charity are the care of the insane, the relief of the poor in their homes, and the care of dependent children. The State Board of Charities and Correction has decided to call a Conference in Chicago next October, at which these three subjects will be discussed, with others. It is possible that at the same time some attention will be given to the present method of appointment of superintendents and other officials of county institutions, and the general question of their management.

Charity organization has made some advances in the State. One new society, that at Decatur, was organized last winter, and those previously in existence have improved their work; while inquiry as to methods, etc., is on foot in other cities. The society in Chicago has steadily gained in public appreciation, as proved by its increasing subscription list, and still more in the very much larger increase in the number of cases coming before it.

INDIANA.

L. A. BARNETT.—There has been no session of the Indiana legislature since the meeting of the Conference at Omaha, last August. There is, therefore, nothing to report in the way of legislation. We have no Board of Charities, but the institutions are entirely under the control of Boards of Directors. The Hospital for the Insane, the Institution for the Education of the Deaf and Dumb, and the Institution for the Education of the Blind at Indianapolis are each under the control of a board composed of three members, the chairman of each board being a member of all. The prison at Michigan City, the prison at Jeffersonville, and the Reform School for Boys at Plainfield are each controlled by a board consisting of three members. The Soldiers' and Sailors' Orphans' Home at Knightstown, and the Asylum for Feeble-minded Children temporarily located at Richmond, are each under the control of a board of three members, one being a woman. The Reformatory for Women and Girls at Indianapolis is under the control of a board of three, composed entirely of women.

The cost of maintenance of the above institutions for the year and the average number in each were as follows: —

	Average number.	Cost of maintenance.
The Hospital for the Insane at Indianapolis, . . .	1,560	$255,000.00
Institution for the Education of the Deaf and Dumb,	305	54,005.22
Institution for the Education of the Blind, . . .	128	28,142.90
The Reform School for Boys at Plainfield, . . .	465	60,000.00
Reformatory for Women and Girls at Indianapolis,	186	29,991.73
State Prison, South, at Jeffersonville, ...	538	79,934.94
State Prison, North, at Michigan City, ...	665	102,245.56
The Asylum for Feeble-minded Children at Richmond, average number, 206; appropriation, $10 per month for each child.		
The Soldiers' and Sailors' Orphans' Home at Knightstown, appropriation, $15 per month to each inmate.		

The above sum includes the pay of all officers, and all other expenditures, except small sums for repairs for some of the institutions, for which there were special appropriations. The above expenditures are not entirely at the expense of the State. The earnings of all of the institutions are paid into the State treasury. The sum received from convict labor is sufficient to support the two prisons. Half of the cost of supporting the boys at the Reform School and the girls at the Reformatory is paid by the several counties whence they come.

There are three Insane Hospitals that are now about completed, at a total cost of $1,150,000, with capacity for 1,127 patients. The Southern Hospital is located at Evansville, the Northern at Logansport, and the Eastern at Richmond. The Northern Hospital was opened on the first day of this month (July), with Dr. Joseph G. Rogers superintendent. The Southern Hospital has not been furnished, and probably will not be opened before next spring. Then Eastern Hospital is temporarily occupied by the feeble-minded children. When these hospitals are all completed and occupied, the insane will be well provided for, as it is expected that the four Insane Hospitals will accommodate all of the insane of the State, including the incurable in the poorhouses. They are built on the most improved plans, no expense or time being spared.

Last September Dr. Galbraith succeeded Dr. W. B. Fletcher in the superintendency of the Hospital for the Insane at Indianapolis. Dr. Galbraith brought with him to his new field of labor many years of ripe experience in the medical profession and successful practice in Southern Indiana. It is not believed that the institution will in the

least retrograde from the high standing that it had obtained under the management of Dr. Fletcher.

On the first day of last January, John G. Blake became the superintendent of the Institution for Feeble-minded Children, temporarily located in one of the buildings of the Hospital for the Insane at Richmond. This is a new institution opened since the last meeting of this board. It was formerly at Knightstown, under the same management as the Soldiers' and Sailors' Orphans' Home. The last legislature separated the two and placed the feeble-minded at Fort Wayne. The institution will remain in its present quarters until the buildings at Fort Wayne are ready for occupancy, which will probably be at least one year.

In the separation of the Soldiers' and Sailors' Orphans' Home and the Institution for Feeble-minded Children, the former remained at Knightstown. During the past year the building of the Home was destroyed by fire. The erection of a new one was completed as soon as possible.

Of the 1,203 prisoners in the prisons, 495 were under twenty-five years of age when committed, showing the necessity of an intermediate reformatory prison for young men.

Of the 1,203 prisoners, 912 before commitment were intemperate. Is it not fair to presume that intemperance is the direct cause of a very large majority of the violations of the law by the convicts? If so, no field of labor is of more importance to the welfare of the youth than instilling in their mind the evil results of intemperance. The contract system is allowed in the prisons, but has never been introduced in the reformatories, nor would public sentiment permit it.

Our law provides for the erection of homes for orphans in each county, or two or more counties may join together in the support of one. Each year adds to the number of these homes. Now the orphans of the State are generally cared for by the different counties in comfortable homes.

Our jail and poorhouse system is gradually improving. The law requires the grand jury to examine the county jail and poorhouse at each session, and make a report to the court. The State Board of Health has given much attention to them, and has doubtless improved many in their sanitary condition. Public opinion is becoming more sensitive, and demanding humane treatment of all unfortunates. We have no law to prevent the incarceration of boys in the county jails with old and hardened criminals. The seeds of a life of crime can be sown in a boy's mind while confined in jail with tramps and criminals.

There are many private charitable organizations in the State. I may call attention to the Indianapolis Benevolent Society, of which Rev. O. C. McCulloch is the president. For many years this society has been doing a noble and grand work. The Flower Mission Training School for Nurses is in the City Hospital, and does all the nursing of the patients. Many have gone from it to other cities, towns, and villages as professional nurses. The capacity of the Institution for the Deaf and Dumb and of that for the blind is not sufficient, should be increased, and will be as soon as the financial condition of the State will permit.

INDIAN TERRITORY.

Rev. R. W. Hill, D.D.— The Indian Territory, bounded on the north by Kansas and on the south by Texas, was originally set apart to be the permanent home of remnants of Indian tribes who were removed from east of the Mississippi River; but, when these tribes entered into possession of the wild and beautiful region, it was speedily discovered that there is sufficient room in the Territory for many more people.

The Indian Territory, in its inhabitants and government, occupies a unique position. Its citizens, if citizens they may be called, are of the red race, although coal-black negroes; and the representatives of the Anglo-Saxon blood are there in large numbers, and exert a great influence in shaping the laws and the future of the Territory. By a legal fiction, the black man is a red man, and the white man is copper-colored; for, owing to the laws of adoption of the several civilized tribes, and also owing to the terms of the treaties entered into between the tribes and the United States government at the close of the Civil War, both whites and negroes have been admitted to membership, and now are counted as though they were of full Indian blood. Thus, in the eastern half of the Territory, where the five civilized nations are located, many of those who are called Indians are not Indians at all. And while it is true that those of Indian blood are in greatest number, yet it is also true that whites and blacks by adoption and intermarriage have become members of the nations, and are numerous and powerful.

But there is also in the Indian Territory another unique division. The so-called "full bloods" and the "half-breeds" of the eastern half of the Territory are paralleled by another division of the people into the civilized and the uncivilized inhabitants.

Originally, the land was granted to the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles, who are now known as the Five

Civilized Nations; but since, by treaty stipulations with the United States government, the western part of the Territory has been surrendered for the benefit of the so-called wild tribes.

We therefore have one-half of the Territory settled by Indian people who have made great advancement in civilization; while the other half is occupied by people of the same blood and kindred, who remain as yet in the barbaric condition in which our forefathers found the whole Indian race. And yet, while it is true that we properly divide the inhabitants of the Territory into the wild and the civilized Indians, it will not do to press this division too closely, because among the so-called wild tribes there are many who have felt the impulse of education and civilization, and who are therefore to-day the peers of their brethren in the eastern half of the Territory. But it is substantially true that the Indians who live west of the ninety-eighth meridian are wild, and in the same condition in which they were found at the beginning of settlement in the Territory.

To give a complete view of the present condition of the Territory at this time is not possible. It will suffice, therefore, if I give you the present condition of one or more of the so-called civilized nations. Of these, the principal one is the Cherokee. Numerically, it is the largest nation in the Territory; and, in all respects, it has made greater advancement than any of the others. Perhaps it had a greater advantage at the beginning; for, when the tribe was removed from the east, it had been for a time under the influence of civilizing agencies.

In Georgia, the Cherokees had missionaries, schools, and churches. There were many educated men in the tribe; and, although overmatched in the diplomacy which gave birth to the treaty of removal, on the whole, it can be said, to the honor of the Cherokees, that their leaders were wise and far-seeing statesmen, who fully appreciated the great dangers which threatened their kindred. When, after a long and toilsome journey in which one-fourth of the whole number of those who started for the Indian Territory died, the survivors reached their new home, they found themselves confronted with a peculiarly difficult task. It was not only necessary for them to open farms, to build houses, to plant orchards, and to guard themselves against the attacks of the fierce tribes living to the westward, but it was also necessary that they construct some new form of government and provide for the future which confronted the Cherokees as a nation.

When we examine the growth and development of other nations,

we observe that out of the old habits and customs and laws under which people live new forms of government are evolved or constructed without abandoning wholly the older forms.

But in the case of the Cherokees it became necessary to choose between two principles of government, one of which, belonging mainly to their past, would hold them closely to barbarism, the other a principle of government containing in itself the germ of civilization and progress, but requiring a total abandonment of ancient forms and tribal customs.

It speaks well for the leaders at this critical period in the history of the Cherokees that they clearly discerned the necessity for choosing the methods of civilization and representative government, and led their people to a right choice.

Early in the settlement of the Territory a scheme of government was adopted which is a copy, in most respects, of the government of the surrounding States. A legislative assembly was organized upon the basis of a constitution adopted by a vote of the whole people. This legislature was invested with all the powers usually granted to the legislative assemblies of our States and Territories.

The Governor, or, as he is called, the Principal Chief, together with the members of the legislature and the judges and other officers of the nation, is elected by popular vote for a definite term.

The legislative sessions usually occupy about forty days of each year, and during this time laws are prepared and the general interests of the people are carefully studied.

The legislature is composed of two houses, each having a presiding officer; and every bill must pass both these houses, and receive the sanction of the Executive, ere it becomes a law, although, as in other legislative bodies, the two houses have the right to pass a bill over the veto of the Principal Chief. The powers of the Principal Chief are not strictly defined by the Constitution. He possesses more power than a governor of a State,— perhaps as much, in a degree, as the President of the United States. And yet he is held to a strict accountability for all his acts by the legislature and the people at large. Under the Principal Chief there is an assistant chief, who is the president of the Senate. His power is limited. There is also a National Secretary of State, a National Treasurer, Superintendent of Public Instruction, and the full bench of judges. The term of these officers is usually four years; but there is a national election every two years, as one-half of the legislative assembly is chosen biennially. These elections are as hotly contested and are marked by as great a

public interest as is the election of a president of the United States in any one of our States.

I doubt not that the Cherokees could give "points" in political manipulations to some of our "wire-pullers"; for it is certain they know all that is to be learned about managing politics.

This was shown at the last general election, when both parties were so evenly divided that the contest was carried from the people to the legislative assembly. The assembly, evenly balanced politically, held back the question of the settlement of the issues involved in the election, and each side strove to obtain control of a working majority before proceeding to settle the question as to who was elected Principal Chief. It was settled at last *vi et armis*. One of the candidates seized the state-house, where he compelled the chief justice to administer to him the oath of office. This settled the question. For, when the matter was referred to the United States, his right to the seat as Principal Chief was upheld by the Secretary of the Interior in Washington. It shows a remarkable desire to preserve the public peace when such a course could be adopted without bloodshed; and, if the Cherokees have no other claim to advancement and civilization, they certainly prove their title by reference to law and order preserved during the trying time last winter.

The nation has its capital at Tahlequah. There the legislature assembles. There are the offices of the Principal Chief, and the Treasurer and the national Secretary.

Tahlequah is a beautiful little town. It lies in a basin between high wooded hills. Within two miles and a half is the Male Seminary, a large academic institution where provision is made for the education of the Cherokee boys. On the borders, it almost may be said in the town itself, a new Female Seminary is in process of erection. The old seminary, burned about two years ago, was five miles from Tahlequah; but, in order that all public institutions might be concentrated, when the legislative assembly determined to rebuild the female seminary, the new location was chosen.

Schools.— And this leads to a consideration of the school system of the nation. The nation is attempting to provide education for every Cherokee boy and girl; and, to secure this desirable end, it makes a very large annual appropriation. It has a system of common schools known as Neighborhood Schools. When the people of a neighborhood are able to maintain a certain average attendance, and when the neighborhood has put up the necessary building, the nation pays the salary of a teacher, provided the appropriation has not been already exhausted.

Besides the neighborhood schools are the two large seminaries. Each of these can provide for about two hundred and fifty children. The nation makes a generous appropriation for the maintenance of these schools. The trouble, however, lies in the fact that the neighborhood school plan does not effectively reach the children.

The nation desires to maintain schools for *all* the children of school age; but, owing to the faults of the plan adopted, not more than one-half of the Cherokee children receive the proposed benefit. In spite of its defects, however, the school system of the Cherokee nation has given education to a large number of the people; and it is doubtful whether there is more or even as much illiteracy among the Cherokees as is found in some of the border counties of Arkansas.

The annual appropriation for school purposes is about $25,000. This does not include the amount appropriated for the support of the two seminaries, nor does it include the appropriations made from time to time to meet extraordinary expenses. Thus, when the female seminary was burned, the legislature, a year ago, made appropriation to rebuild; and the building, according to the plans adopted, will require an expenditure of $75,000 to finish it. This shows an appropriation of about $3 per capita for building purposes alone.

In close relation to the common schools of the nation is the Cherokee Orphan Asylum, where provision is made for dependent children. In this asylum, the orphan children gathered are clothed and fed and educated until they have reached physical ability to earn their own livelihood.

This asylum is practically a manual labor school. The children are taught to work, and are expected to manage the farm and partially support themselves. The annual appropriation for the support of the orphan school is $15,000, and the cost of the buildings was $25,000. Besides the Orphan Asylum there is an Asylum for the blind and insane. While this asylum shows progress in sympathy for the afflicted, yet the fact that the blind and insane are kept in the same building shows how crude are the plans adopted to provide for these unfortunates. Fortunately, both are few in number.

The Prison System.— Nowhere else in the United States perhaps is law so lax as in the Territory. The nations have jails, but the Indian criminal "laughs at locksmiths."

The strongest hold on the Indian seems to be his pledged word of honor. Criminals who, under sentence of law, are supposed to be confined in jail, are seen upon the streets of the town during day-

light, where they are employed by the citizens to chop wood, make repairs on the roads, build fences, and do such labor as is needed, and for which the convict will receive a reasonable wage. When work is scarce, the convicts are often permitted to go to their homes on visits ; but usually they return to jail at the time agreed.

It is remarkable that so many of the criminal class are true to their pledged word. Men under sentence of long imprisonment, and some who stand under the shadow of the gallows, promptly surrender themselves to officers of the law at the times they pledge themselves to return to ward.

The criminal laws of the nation are generally modelled after those of Kansas or Texas. And the fault lies not in the laws themselves so much as in their execution. For this, the government of the United States is largely to blame. It has neglected to establish courts in the Indian Territory; and it has persisted in dragging the Indians to distant cities as witnesses, subjecting them to great inconveniences and pecuniary loss by a failure to pay promptly the witness fees due to such Indians for their attendance upon United States courts.

It has come to such a pass in the Territory that not only the Indians, but the whites, dread to be called to attend a United States District Court. Many a crime goes unpunished, because the witnesses, rather than undergo loss of time and inconvenience by their attendance upon the court, prefer the criminal to escape.

The United States Court, sitting at Fort Smith, Ark., has cognizance of offences committed in the Cherokee territory. But, owing to its constant delays and its distance from the larger portion of the Territory, that court has ceased to be a terror to evil-doers. Within the last two weeks, not less than five of its marshals have been killed by criminals whom the marshals were attempting to arrest. And yet, had law been properly executed, these parties committing murder would have been prevented from their last crime. What is needed now is a United States court, with full powers, in the Territory,— a court which will fearlessly impose due penalties upon all criminals, no matter what be their color or race ; and such court must be backed up by the officers of the Five Civilized Nations. If this be done, and if the appropriations to carry on such a court are regularly made, crime will speedily diminish.

Future Prospects.— It has lately been said that the civilization of the Five Tribes is not a lasting civilization, and that, if left to themselves, the Indians speedily retrograde. Without entering into this

question, one or two occurrences of late are of sufficient importance to claim attention. What I have said of the Cherokee nation, in regard to official organization, is largely true of the other civilized nations; but there exists besides these legislative assemblies an annual gathering known as the "International Council." This council is called to deliberate upon matters in which all the tribes have an interest. In this International Council, not only are the five nations represented, but the wild tribes send their delegates; and all have an equal voice in the council. At these councils, the general welfare of the Territory is considered. The relations of the tribes to each other, their titles to the lands, and the laws proposed by Congress which may apply to the Indians, are fully discussed. For some time there has been a feeling among many of the tribes that the "land in severalty law" would work great hardships if enforced among the Indians of the Territory; and, at the late Council held from the 19th to the 25th of June, a resolution was unanimously adopted, asking the President of the United States to hold back the operation of that law from the Indian Territory, for a time at least.

Another subject engaging attention is the "Unification of the Indian Tribes"; and, at this last Council, a series of interesting resolutions was proposed and unanimously adopted.

The resolutions are as follows:—

Whereas the Indian tribes now settled in the Indian Territory have interests in common, which will be better protected by closer and more helpful relations than have heretofore existed between the different tribes; and

Whereas unification of the tribes in matters of general welfare is absolutely essential to the preservation of Indian rights, the final settlement of landed interests, and the establishment of proper safeguards for our homes in this country, which has been solemnly set apart to us; and

Whereas the welfare of the Indian people now settled in the Indian Territory will be best promoted by an organization which, originating with and established by the Indians themselves, provides by a common bond of union for the good of all, and which recognizes the ability of the Indian to protect his interests and devise plans for the civilization, education, and prosperity of the Indian race; and

Whereas the interest and safety of the individual is best assured when the interests and safety of the tribe or nation are secured, and the welfare of the tribe is assured when the safety and prosperity of the race are promoted, the general welfare demands that some plan of union be devised which, seeking the good of the individual, shall at the same time provide for those larger interests which attach to the Indian race as a whole; and

Whereas the United States, by its executives, Indian commissioners, and Congress, has repeatedly expressed approval of the unification of the various tribes, and has in many treaties endeavored to secure some form of federal compact which

would embrace the Indian nations within its scope, secure the enactment of general laws for the government of all Indians, and establish one commonwealth in the Territory to control all the nations; and

Whereas, from time immemorial, the Indian has had such forms of government, even long before the white man came to America, and has found strength in union, prosperity in justly executed laws, and security in well-planned and far-reaching measures for the public safety; and

Whereas the Indians are best able to understand and provide for the difficult problem connected with their own future, and are ready to make necessary sacrifices to secure the true welfare of the Indian race. Therefore, be it

Resolved (1), That the general welfare of all the Indians requires a stronger and more lasting bond of union between the various tribes now in the Indian Territory than at present exists.

Resolved (2), That the unification of the tribes will best secure the general good of the Indian race.

Resolved (3), That all the tribes should have one common government, with common laws, officials, and institutions, in which all the tribes should have equitable representation.

Resolved (4), That, to secure such form of government for the Indian Territory as will make it an Indian commonwealth, the assent of the Indian nations and tribes here represented to such plan is hereby requested, and the councils and tribes are invited to invest their official delegates to the next International Council with authority to formally adopt a plan of Indian Territorial government which will, when approved by two-thirds of the tribes and Indian nations, be the general constitution of the unified Indian tribes for the government of this Territory.

Resolved (5), That the approval of the President of the United States be requested to this plan of Indian Territorial government and tribal unification, and that a committee of five be appointed to present the plan to him as soon as possible.

Resolved (6), Finally, that the next International Council be called to meet for the adoption of the plan of government provided in the foregoing resolutions on the first Monday in June, 1889; and that, in the mean time, a special committee of five, to be appointed by this council, prepare a draft of a constitution for submission to the International Council of 1889, such constitution to be the fundamental law of the Indian Commonwealth herein provided for.

From this it will be seen that these Indians are progressing rapidly. These resolutions are the outcome of a steady demand on the part of far-seeing Indians among the wild tribes, who realize that in union there is strength, and have learned that civilized nations enjoy privileges and possess a power denied to them. To-day they are ready to break down their tribal organization and enter into a new compact, by which there may be an Indian commonwealth established in the Territory. What the result is to be, we cannot prophesy. But one thing at least we can do; that is, extend to these Indians our sympathy in their struggle for civilization and in their efforts to mould for themselves a political body in which Indian

rights shall be fully protected, and which shall secure to the Indian race a prosperous future.

IOWA.

Rev. S. S. HUNTING.— Iowa has two hospitals for the insane,— one at Mount Pleasant, of which Dr. H. A. Gilman is superintendent, and one at Independence, of which Dr. G. H. Hill is the superintendent. The State makes liberal provision for buildings and farms. Dr. Hill reports that a little more than one-sixth of all patients received since the establishment of the hospital in 1874 have recovered, and one-fourth of the others were improved when discharged. About one-third, when admitted, were between the ages of twenty and thirty, and one-fifteenth were under twenty. About the same proportion of those received at the Mount Pleasant Hospital recover wholly or partially, whether of men or women; and the ages of those admitted averaged about the same as at Independence. Of the 6,605 patients who have been admitted to the Mount Pleasant Hospital, 238 were attacked under fifteen and 576 under twenty years of age. It is estimated that, of a population of about 2,000,000 in Iowa, 4,000 are insane.

Dr. Gilman considers that one cause of the increase of the number of insane in the State is the immigration of mendicant and criminal foreigners. "Patients are brought to our doors who have been shipped from various foreign ports, placed on the railroad train at Boston or New York, and dropped off in some of our towns just long enough to be arrested, taken before the commissioners, and forwarded to the hospital by the next train. Humanity demands that they be cared for, but political economy calls loudly for an arrest of this flow at its source." In his report of 1887, Dr. Gilman advocates amusements as a cure for insanity.

Iowa has a third hospital for the insane at Clarinda, which has just been organized under the superintendency of Dr. F. M. Powell. It is the opinion of many persons that the "cottage system" would be better in many respects and no more expensive for Iowa. They believe that it would be better if every insane person could have a sane companion, and be relieved entirely of the society of those like himself. The mental influence of one nervous person over another is well known, and mental moods are contagious.

Many persons believe that more attention should be given to the special mental adaptation of persons for attendants on the insane; and we are glad to find experts, like Dr. Butler of Hartford, declaring that moral influences are the most efficient in curing the insane and the segregated system is the true one.

Institution for Feeble-minded children at Glenwood.— Here are gathered "all classes of the feeble-minded." The average daily number in the year from June, 1886, to June, 1887, was 292. 236 were in the school and industrial department, and 95 in the asylum.

Penitentiaries.— Iowa has two penitentiaries,— one at Fort Madison, and the other at Anamosa. The discipline is as good in both prisons as we can expect under the old system.

In both prisons, the aggregate is an average of from 650 to 700 inmates. Those at Fort Madison work under the contract system. At Anamosa, the prisoners work for the State,— building the new prison, taking the stones from a quarry about two miles away. Penal service at hard labor is the law for both prisons; but the contractors give their men some chance to earn money by extra work, and the amount earned in the financial year of 1886–87 was about five thousand dollars.

Iowa has a Prisoners' Aid Association, receiving State aid to the amount of $1,500 in two years. Its object is to find employment for those discharged prisoners who will accept the aid, and thus help them to an honest life. Personal contributions have been added to the sum given by the State, and have done good service for reformed men. Our prisons are not reformatories, but some persons are made better and others are made worse by their imprisonment; and the "habitual criminal" is often exemplary in his conduct, it being in his interest to make "good time." At the last session of the legislature, an effort was made by personal influence and printed argument to pass a bill to classify the prisoners and make one prison a reformatory; but the desired end was not gained, although something was done to educate the farmers of Iowa on the relation of criminals to society.

There is a strong party in the State which is opposed to the "contract system" of prison labor, and also a party which believes that criminals not susceptible to the ordinary reformatory influences may justly work out their sentences by earning something for the State. It is generally believed that two-thirds of the convicts who are discharged from the penitentiaries return to crime; and, of course, the longer an "habitual criminal" follows his criminal life, the deeper dyed he becomes.

Industrial Schools.—Iowa has two industrial schools,— one at Eldora for boys and the other at Mitchellville for girls. Nearly one-half of the boys who come into the school can neither read nor write, and are subjected to a compulsory system of education for the first time, when committed to these schools. They are not at all crimi-

nals, but are on the way to crime. Truancy, absence of home training, and general vicious tendencies, with idleness, are the chief causes for their detention. The girls are kept in school one-half of each day, and one-half they are at some kind of housework or handwork adapted to them. The boys divide their time between school, farm labor, and the learning of trades. While not confined by high walls, these youths are subject to wholesome restraint, and some require very strict discipline. We regret to hear that many boys after leaving the Industrial School, by the limitations of age or for other reasons, drift into crime and are found in the penitentaries. By the report of 1887, the number of girls was one hundred and fifteen; while the boys numbered three hundred and thirty. The ages at which a large majority of these boys are committed range from twelve to fifteen years, and three-fourths of the whole are committed for larceny and incorrigibility. A large majority of the girls reform, but those who come from vicious parentage and the most unfortunate conditions make but little progress toward the better life. Yet there are many cases where girls, who are very vicious at ten or twelve years of age, become good girls at eighteen. This is quite encouraging; and the open question is, Should *any* girls or boys once in a reformatory be sent out into society at *any* age, until they have overcome those natural propensities which lead them into vice?

Soldiers' Orphans' Home.— During the Civil War, a home was established for the orphans of soldiers; and, as they grew up and went out, the home became one for indigent children. Of the two hundred and fifty-one children there in June, 1887, only forty-two were soldiers' orphans. The law prohibits the keeping of children in poorhouses, hence the counties send to this home those children whose parents do not or cannot support them. The cottage system is adopted, and each cottage represents a home of about thirty children under a matron. Their average age is ten years. The system is excellent, and the provisions are all humane: the only error is the tendency to keep the children there so long that, when they go out into country familes, they are liable to be discontented.

College for the Blind.— This institution is at Vinton, Benton County. The trustees report in June, 1887, that "the biennial term has been one of marked prosperity. The attendance has been larger than ever before in the history of the college." From September, 1886, to July, 1887, there were one hundred and eighty-seven pupils, seventy-six males and one hundred and eleven females. Of the boys, forty-

seven were totally blind, and twenty-nine partially; and, of the girls, fifty-five were blind, and fifty-six were partially blind. There are in the library 1,300 books in common print, and 1,630 in raised print and point. Several magazines and newspapers are received at the institution. The school is well supplied with apparatus, and sends weekly to blind residents of the State many copies of raised print as a donation. Thus the institution is a centre of interest to all the blind in the State. It employs eight teachers, besides the principal, secretary, and housekeeper and physician and oculist. This institution is in all respects an honor to the State. The Institution for the Deaf and Dumb is properly a school, like that for the blind, and should be supported for the same reasons that public schools are maintained, and by the same means. During the two years ending June 30, 1887, three hundred and ten deaf and dumb children attended the school, of whom one hundred and eighty-one were males and one hundred and twenty-nine were females. In addition to a superintendent, matron, book-keeper, shoemaker, carpenter, a printer, and an engineer, the school has fourteen teachers,— eight resident and six non-resident. The institution, being young, is not yet fully furnished in all departments. The lighting and heating apparatus and the general sanitary condition will be greatly improved by the wise use of the generous appropriation of the recent legislature.

Jails.— The jails of Iowa rank with the average jails of the northern States. In some there are cells for the worst criminals under indictment, and in some the iron cage has been introduced. The general arrangement has not much improved in twenty-five years, except in the quality of the buildings and comfort of the inmates. Into the male department all classes of criminals are turned, from boys who are arrested as truants and must be retained a few days, till the court can send them to the Industrial School, to drunkards sent to jail for five, ten, or twenty days, and petty thieves sent for thirty days or more. To these have been added the insane and murderers, or other felons awaiting trial. This is all a disgrace to the profession which we make of a high civilization. We should have in our jails separate apartments for each class of persons who are detained there for any purpose or under any sentence. The jails as now made are schools for crime, but public sentiment in Iowa is working up toward the classification of criminals.

KANSAS.

C. E. Faulkner.— No opportunity for new legislation has been afforded since the meeting of this Conference at Omaha. The insti-

tutions under the management of "The Board of Trustees of the Charitable Institutions of the State of Kansas" may be reported to be in good condition. Their character and population are exhibited as follows: —

	Population.
Asylum for the Insane, Topeka,	683
Osawatomie,	498
State Reform School for Boys,	210
Institution for the Deaf and Dumb,	209
Blind,	87
Feeble-minded Youth,	106
Orphans' Home,	108
Total,	1,901

The average per capita expenditures for support and repairs during the last fiscal year were about two hundred dollars.

A State Industrial Reformatory, similar in its proposed methods to the Elmira Reformatory, is in process of construction upon a tract of 640 acres of land adjoining the city of Hutchinson, and will be opened during the year 1889.

The State Penitentiary at Leavenworth contains about 850 prisoners, who are engaged in the manufacture of wagons under a contract soon to expire, and in mining coal upon lands either owned or leased by the State and immediately surrounding the prison. Coal is supplied to the various public institutions, the surplus being sold; and the prison is self-supporting.

About twenty-five per cent. of the prison population, embracing a class of young men deemed worthy of the advantage, will be proper subjects for transfer to the new Industrial Reformatory, when opened. A marked degree of excellence characterizes the management of this prison.

Among the matters which will be earnestly pressed upon the attention of the next legislature in forthcoming official reports will be the establishment of a new hospital for the insane and a Girls' Industrial School, the erection of industrial shops at the Reform School, increased accommodations for the Orphans' Home, and a plan for the care of adult idiots. An effort will also be made to revise our law relating to the commitment of the insane, and to extend the provisions of existing laws, so that our county superintendents of public instruction will discharge the duties of visiting agents in their respective counties and aid in the selection of homes for children.

The establishment of the office of Commissioner of Labor Statistics, which was accomplished at the legislative session of 1885, promises

to be fruitful of great good in the work of securing accurate knowledge of the condition of the industrial classes of our population, and in the timely counsel and intervention of an efficient agent in promoting equity and harmony between employers and those employed.

The development of the Statehood of Kansas was not fairly begun until after the close of our Civil War; and the rapid increase of population, with the accompanying demand upon the resources of money and statesmanship, has been bewildering to conservative minds, and will continue to press hard upon the energy of all upon whom official responsibility rests. The task of educating public opinion to such an appreciation of the needs of the present as will result and has resulted in continued appropriations of large sums of money for buildings has not been an idle one; but, thanks to an intelligent, broad-gauged public press, free from partisan bias in matters of such great moment, much in this direction has been accomplished, and for ten consecutive years the sound of hammer and trowel has not ceased upon buildings to mark the public benevolence of Kansas.

We hope to soon secure a public recognition of the value of these annual conferences for comparison and study of methods, so that the expenses of delegates and subscriptions, reports and periodicals, will not be longer left to private enterprise.

KENTUCKY.

W. M. Beckner.— The situation in Kentucky is steadily improving. We have not yet established a Board of State Charities, and continue the ancient system of saddling on the State officers the care of the penitentiary; but the management is better than it used to be, and we have been fortunately free from peculation, cruelty, or other scandals.

We have three lunatic asylums, which are always full. Two of them have been the footballs of politics, and have suffered the consequences. The other is superintended by Dr. James Rodman, who has held his place for more than twenty years; and the result is that the Western Asylum at Hopkinsville is a model institution.

The institute at Frankfort for the feeble-minded is well conducted, and is doing efficient work. An effort was made last winter to break down this noble charity, but the niggards who undertook it in the legislature were too weak to succeed.

The State has a system of assisting pauper idiots to the extent of $75 per year from its treasury. The appropriation is made after an examination by a jury in the presence of the circuit judge, and is

continued from year to year so long as the unfortunate lives. There are now eleven hundred pauper idiots in the State who receive assistance in this way from the State.

Our deaf and dumb and our blind schools are admirably conducted. They make ample provision for both white and black.

The impetus given to the cause of penitentiary reform by the noble Governor Blackburn is still felt. We are building a new penitentiary at Eddyville in Western Kentucky, which will be a model institution from an architectural point of view. The last legislature made inadequate provision for its completion, and has cut down the original design in some important respects; but it will still be a vast improvement on any similar structure in the South. Hon. Claude M. Thomas, a young member from Bourbon County, early in the session of the last General Assembly introduced into the House a bill to make the Eddyville prison a reformatory after the model of the one at Elmira, and by dint of pluck, zeal, and ability carried it by a decided majority in his branch of the legislature. Had some one in the Senate shown equal interest in the matter, Thomas's bill would have become a law.

A parole bill was passed by the same legislature at the instance of Senator W. W. Dickerson, of Grant County, and promises to work well.

Our jails lack intelligent, sympathetic supervision.

As a general thing, our poorhouses are subject to the selfishness of county politics, and suffer correspondingly. The people know little concerning them, and care less. As a general thing, they lack system and supervision, but in the main answer the purpose of keeping body and soul together.

MARYLAND.

A. G. WARNER.—*Public Expenditures.*— Although Baltimore has no public out-door relief, yet the city spends more for charitable purposes than the State of Maryland. The estimates for the current year for Baltimore amount to $244,170, an aggregate made up of items that may be summarized under the following heads: —

Almshouse (including a department for the insane),	$85,000
Insane not at almshouse,	61,000
Reformatories,	50,000
Hospitals,	21,000
Orphan asylums and houses,	17,000
Dispensaries,	8,300
Transportation,	1,500
Total,	$244,170

The almshouse is an excellently managed institution in many respects; but the labor test is not rigidly applied, and it becomes a winter resort for tramps and loafers. It is also provided by our laws that vagrants and beggars may be "committed" there by the courts, and that, when so committed, the authorities shall detain them for the time during which they are sentenced. This the authorities refuse to do. In other words, the courts look upon the institution as partly penal in its character. The trustees in charge regard it as wholly eleemosynary, and the result is that prosecutions for vagrancy are a farce.

The State of Maryland spends for charitable, including reformatory purposes, about $193,000. The chief new feature of the appropriations at the last session of the legislature was the item of $10,000 for the school for the feeble-minded.

Both the State and city spend a large share of the public money by subsidizing private institutions, and some of those supported wholly by public money are under sectarian management.

Legislation.— At the biennial session of the Maryland legislature, held last winter, a law was passed abolishing contract convict labor in the prisons of the State. This was done chiefly at the instance of organized labor; but capitalists engaged in the industries affected did some very effective wire-pulling. The bill as passed contemplated working the convicts on State account; but, as no appropriation was made to enable the State authorities to secure a plant or meet the deficit that would result, Governor Jackson vetoed the bill after the adjournment of the legislature. Under the present system, the penitentiary pays into the treasury of the State a small balance each year.

The law for arrest of beggars and vagrants was amended through the influence of the Charity Organization Society, so as to compel policemen to arrest, without a warrant, on information as well as on view, provided the informant will go at once to the magistrate to appear against the person complained of. This enables the out-door agent of the Charity Organization Society to do much more rapid work, especially when dealing with policemen who have a strong fellow feeling for the vagrants.

The laws of the State relating to the care of dependent minors have been very satisfactorily shaped by the Society for the Protection of Children from Cruelty and Immorality. Two further amendments were passed this year at the instance of this society. One provides "that any court or judge, disposing of the custody of a minor upon

habeas corpus, may retain jurisdiction over such minor, and may make such other further orders in relation to the care and custody of such minor as circumstances may require." The other amendment provides that any agent or officer of an incorporated institution or society for the custody or protection of children shall, while discharging his official duties, have the privileges and authority of a conservator of the peace.

By a law passed last winter, those adjudged to be confirmed inebriates may hereafter be treated in a manner analogous to the treatment of the insane; that is, they may be subjected to restraint at the discretion of a committee appointed to supervise their affairs.

In the matter of the execution of the laws, some improvements during the year are to be noted, brought about largely by voluntary societies organized for the purpose. The Society for the Suppression of Vice was organized during the year, and has done considerable toward the closing of dance houses and low theatres in the city of Baltimore.

The Lunacy Commission.— This Commission, of which William Lee, M.D., is secretary, is only recently organized; and its second report is necessarily incomplete. It gives the general impression — which is abundantly substantiated by facts — that the accommodations for the insane in Maryland are very inadequate. While the statistical tables are incomplete, they show that there are between 1,500 and 2,200 insane in the various institutions of the State, of which number two-thirds, roughly speaking, are in hospitals designed for the care of such cases; while one-third are cared for or uncared for in the county jails and almshouses, the penitentiary and the house of correction.

The condition of some of the county almshouses may be inferred from the following item in the enumeration by the Commission of the causes of the increase of insanity: "Insanity being no bar to procreation, many colored children born and bred in our almshouses are begotten by insane parents in consequence of little, if any, care being taken to separate the sexes." But the influence of a State Commission is having its effects. The formal announcement of such an evil hastens its cure.

The persistent efforts of the Commission materially aided in an appropriation of $10,000 to establish a special school for the feeble-minded. The board of management of the new institution has recently organized, with Dr. J. Pembroke Thom as president, and L. F. Morrison, secretary. The new institution is much needed, and will be full as soon as completed. The good effects of the work of the

Lunacy Commission make more evident the advisability of a State Board of Charities and Corrections for Maryland. The Prisoners' Aid Association continues to make voluntary but systematic inspection of the prisons, jails, and almshouses of the State, and uses newspaper correspondents as the means of distributing the praise and blame that it deems just. Such unofficial work does great good, but by no means takes the place of more authoritative inspection.

After all defects are admitted, it remains to be said that Maryland is one of the few States that, in the face of an increasing population, finds the population of her jails, penitentiary, and house of correction decreasing.

Private Charities.— The mailing-list of the Charity Organization Society gives the address of one hundred and twenty private charitable institutions or societies in Baltimore, exclusive of those subsidiary to the churches. Many of these are of minor importance, but others are of wide influence and powerful agents for good or evil.

Selecting twenty-five prominent and representative organizations, we find that they have an aggregate yearly revenue amounting to $196,280. This does not include the interest upon the value of real estate or other property actually in use for charitable purposes, and is exclusive of legacies received during the year and designed for permanent investment. Voluntary subscriptions and contributions make forty-four per cent. of this income, while twenty-five per cent. is received as interest upon funds previously invested.

The next largest item of income is of proportionally more importance in Baltimore than perhaps in almost any other city in the country. It consists of the amount raised by balls, fairs, theatrical performances, etc., and amounts to $23,714.69, or about 13 per cent. of the gross income of these twenty-five societies. Of the gross amount, 10 per cent. is earned,— that is, the recipients of charity perform work valued at that amount; while 5 per cent is made up of subsidies from the city treasury, and 3 per cent. from the treasury of the State.

The special feature of the work of the private charities of Baltimore during the past year has been the greater proportional growth of charities for children in the way of crèches, kindergartens, and like undertakings. No one of these is especially conspicuous; but, taken together, they offer a very noteworthy indication of recent tendencies.

Next autumn the Johns Hopkins Hospital will be opened to receive patients. It has an endowment of more than $3,000,000, its buildings

have cost a million and a half, and 420 beds will be provided at the beginning.

Another satisfactory feature of the year's work in Baltimore has been the rapid development of the Provident Savings Bank, which has adopted the stamp system and receives deposits as low as ten cents. It has a large number of branch offices that are open Saturday evening only. More than $100,000 is already on deposit with this institution.

A full report of the Charity Organization Society has been sent to the Committee having that subject in charge, and here it is only necessary to say that for this society it has been a year of definite advancement.

Finally, it should be said that Baltimore's great university, the Johns Hopkins, has given much aid to the development of wiser charitable methods. This has come about largely through the personal influence of the president and those of the professors and students who are interested in such matters. But, aside from this, the department of psychology at the university has had a very direct and salutary influence upon the treatment of the insane at Bay View. During the coming year a regular course of lectures will be given, as a part of university work, upon Municipal and State Charities. In connection with this course of lectures, students will be encouraged to undertake practical studies of philanthropic problems by becoming friendly visitors for the Charity Organization Society, and Saturday excursions will be made to various charitable institutions of the city and State.

MASSACHUSETTS.

H. S. SHURTLEFF.— There has been no important change during the past year in the laws relating to the poor or the insane in Massachusetts, nor has any addition been made to the number of State establishments in which they are maintained. There has also been no new legislation of importance in regard to prisons. An effort to procure the establishment of a State asylum for inebriates failed to meet the approval of the legislature, though such an asylum has been several times recommended by the State Board of Lunacy and Charity. The law of 1885, allowing inebriates and habitual drunkards to be committed to the State lunatic hospitals, is still in force, and a small number of commitments is every year made under its provisions.

The general care of the insane, under the supervision of the State Board, is much the same as for the past two years, except that the new Homœopathic Hospital at Westborough, which was opened

Dec. 1, 1886, is now nearly full, having 375 inmates at present; while the city of Boston opened a new asylum for the chronic insane in December, 1887, known as the Dorchester Retreat for the Insane. This occupies the farm and buildings formerly known as the Austin Farm Almshouse, and at present contains not quite one hundred and fifty inmates, about equally divided between the sexes. A little before this asylum was opened, the ancient receptacle for the chronic insane at Ipswich, in Essex County, was abolished, and its inmates (less than fifty) were removed to other establishments. The Bridgewater Asylum for insane men of the criminal class has been filled during the past year, and an appropriation was made by the legislature of 1888 to provide a strong building for such of this class as could not be kept in the ordinary asylum. When this has been built, and an addition has been made to the Infirmary, the Bridgewater Asylum will contain room for at least two hundred of the criminal insane, and will be sufficient for the accommodation of this class for the next twenty years. The cost of the Bridgewater building for this purpose will not then have exceeded $150,000.

As in former years, the chronic insane make more than one-third in number of all the insane fully supported, and require an expense nearly as great as that for the support of all the other in-door paupers. The latest full returns from the whole State, made Jan. 1, 1888, show no increase in the number of paupers in Massachusetts above the natural increase of population; but the pauper insane are constantly increasing in number, as in other communities where they are carefully counted. The number of children in the poorhouses steadily decreases; and the policy of placing them in families, with or without payment of board, gains every year in favor and shows useful results. The whole number of paupers of various classes, at the date just named (Jan. 1, 1888), will appear by the following figures: —

Classified List of Paupers reported in Massachusetts Jan. 4, 1888.

	Fully supported.	Partially supported.	Vagrants.	Total.	Insane.
By cities and towns, .	8,241	20,290	697	29,228	3,118
By State, ...	2,226	Inc. above	0	2,226	1,216
Aggregate, ...	10,467	20,290	697	31,454	4,334

The corresponding figures Jan. 1, 1887, were: —

	Fully supported.	Partially supported.	Vagrants.	Total.	Insane.
By cities and towns, .	8,052	20,230	534	28,816	2,979
By State, ...	2,324	Inc. above	0	2,324	1,150
Aggregate, ...	10,376	20,230	534	31,140	4,129

The increase in population during the twelve months intervening between these two returns would be more than sufficient to account for the slight increase in the aggregate of pauperism at the later date; but this increase is also half accounted for by the gain in the number of the insane fully supported as paupers. It will be noticed that of all those fully supported last January (10,467), a little more than two-fifths were insane persons; and this is about the proportion which has been noticed in Massachusetts for several years.

The above figures, and those about to be given, are not exact; but they are supposed to exhibit fairly enough the change in the number of paupers from one year to another. The cost of supporting these paupers has also varied a little, as will be seen by these estimates of cost, furnished by the three hundred and fifty cities and towns of Massachusetts for the two years ending respectively April 1, 1887, and April 1, 1888. The years covered, however, correspond very nearly to the calendar years 1886 and 1887, and therefore will be so designated in the statement.

Cost of the City and Town Poor for the Two Years 1886 *and* 1887.

	Cost of full support.	Of partial support.	Aggregate.	Net cost.
1886,	$1,112,820	$639,994	$1,882,653	$1,729,195
1887,	1,155,379	636,882	1,934,934	1,685,331

The aggregate above given includes in each year a large sum for the expenses of administration: in 1886, not quite $130,000; in 1887, nearly $143,000. The net expenses are got by deducting from the aggregate the reimbursements which the towns make to one another or which the State makes to the towns. This net expenditure, including what the State pays out in its own establishments, now amounts to something more than $2,000,000 annually. The present population of the State being perhaps 2,100,000, this is at the rate of $1.00 for each person in Massachusetts. There is a greater increase in the cost of pauperism than in the number of paupers,—a fact which appears in other States and countries, and is accounted for by the better care and the greater cost of administration from year to year. The cost of the system of out-door relief paid for by the State is included in the above figures.

MICHIGAN.

Henry M. Hurd, M.D.— During the past year no changes have been made in legislation in Michigan, the sessions of the legislature being biennial and none having been held since a report was made to the Fourteenth Annual Conference at Omaha.

Under a division of subjects agreed upon between myself and L. C. Storrs, Esq., the efficient Secretary of the Board of Corrections and Charities for Michigan, it becomes my duty to report concerning the insane alone. Mr. Storrs has prepared a statement of the condition of all other State institutions, which I will append and make part of my report as State Secretary.

The system of caring for the insane in Michigan has been largely modelled upon that of New York. Certain modifications, however, have been made, as the changed necessities of Michigan seemed to demand.

The insane of the State are practically divided into two classes, dependent and private patients. Dependent patients are admitted to the State asylums upon orders of judges of probate, which direct treatment at the expense of the counties in which they respectively reside. Unrecovered patients supported at the expense of a county for two years become chargeable thereafter to the State, and their bills are paid from the State treasury. Private patients are admitted upon certificates of physicians possessing certain qualifications as examiners in lunacy, which certificates must be approved by the judge of probate of the county in which the patient resides. The weekly charge for dependent and private patients is uniform; but special contracts can be made to furnish extra diet and attention, which are paid for at actual cost. The transfer of unrecovered patients to State expense takes away the temptation to remove patients to county almshouses or asylums, and the provision for the treatment of private patients at cost removes a temptation to have patients of moderate means admitted as dependent or pauper patients. As a result of these measures, most of the insane of the State are cared for in State asylums. The following is a tabular summary of the numbers and location of the insane of the State: —

In county houses other than Wayne County Asylum,	109
Wayne County Asylum,	201
Michigan Asylum for the Insane at Kalamazoo,	867
Eastern Michigan Asylum at Pontiac,	768
Northern Michigan Asylum at Traverse City,	553
Asylum for Insane Criminals at Ionia,	113
St. Joseph's Retreat at Dearborn,	57
Total,	2,668

The number of insane persons in the county houses of eighty-three counties, it will be observed, is but 109; and these, I am assured, are mainly persons upon the dividing line between insanity and pauperism, the majority of whom have been inmates of county houses for

many years. They look upon the county almshouse as their home, and are comfortably cared for there. In some instances, indeed, they are able to do some work and to contribute to their own support. The only county asylum in the State is in connection with Wayne County, the county in which Detroit is situated. It is a well-organized asylum, under the supervision of a competent medical officer, who resides in the building and devotes his whole time to the work of caring for the inmates.

It is believed that the policy of retaining patients in State asylums tends to limit the development of insanity, and is the best and, in the end, the cheapest method of providing for this unfortunate class. The State of Michigan, with upward of 2,000,000 population, has 2,668 insane persons, as nearly as can be ascertained by an extensive inquiry. Can any State which has county asylums, acute and chronic asylums, make a more favorable showing?

During the past year three of the State asylums of Michigan have been enlarged by the erection of colony houses and cottages, with the effect to increase the efficiency of the asylums and the comfort of their insane inmates. From present appearances, similar enlargements of these asylums will be made in future.

Mr. L. S. STORRS.— Our State penal, reformatory, and charitable institutions are well cared for by the State, and so encouraged, and being well officered, are conducted on improved plans and advanced ideas.

The State Public School for Dependent Children, during the fourteen years of its existence, has cared for some 2,500 children. Of this number, there are now placed in families, on trial and indenture, 972; and remaining in the school May 31, 184,— making a total of 1,156 in care of the school, scattered through the State and in the institution. 186 have been adopted: the balance have been returned to counties (as improper subjects for the school), have died, have become of age, become self-supporting, restored to parents or married; while only 21 of this large number are unaccounted for.

During the year ending May 31, 1888, there have been received into this school 187 children. 212 have been indentured, 23 have been adopted, and 184 children were in the school May 31, last. $35,000 for each of the years 1887 and 1888 was appropriated for the current expenses of the school.

The School for the Deaf.— The last year of this school, which closed June 13, has been among the most prosperous in its history. There have been in attendance 301 pupils. The years 1886 and 1887 show

about a like number, while these figures show an increase of some 50 over any preceding year. The carpenter's, shoemaker's, printer's, and cabinet-maker's trades are taught in addition to the usual school education. Drawing is a branch recently introduced, for which many of the pupils show a peculiar taste; and practical use has been made of this art in designs for wood-carving, with encouraging results. The scholars have also been employed in caring for the live stock on the farm, in fence-building, laying drain-tile, and in doing a large part of the work on a cottage which is being constructed for the superintendent. $52,000 for each of the years 1887 and 1888 was appropriated for the current expenses of this school.

School for the Blind.— The number of pupils at this institution for 1887 was 94, for 1888 was 87. This decrease in numbers for the past year is accounted for, however, by the fact that piano-tuning had been introduced, as one of the industries taught at this institution, about the close of the term of 1886, and quite a number of the former pupils entered again in 1887 to take up that study. Broom-making is also taught in the way of an industry. $27,800 was appropriated for the current expenses of this institution for each of the years of 1887 and 1888.

State Reform School.— There are at present 434 inmates of this school. During the year 1887–88, 226 boys have been received, and 233 boys released. Tailoring, shoemaking, chair-caning, farming, and printing are taught. The latter is a new industry in the institution, and the most satisfactory results have been obtained. Wood-working and blacksmithing, it is expected, will be soon added to these other trades now taught. A good sewerage system has been established the past year, and all the buildings are now equipped with closets, etc. $52,000 was appropriated for each of the years 1887 and 1888 for current expenses of this school.

State Industrial Home for Girls.— There have been received at the Home since it was opened, Aug. 1, 1881, 446 girls.

	1887.	1888.
Average number belonging,	192	204
Number received,	59	70
Number placed in homes,	49	55
Number discharged,	40	44

Two hundred and fourteen girls were in the Home May 31, 1888. The constant increase of girls received over number placed in homes and discharged demanded additional accommodations, and $13,000 was appropriated by the last legislature for a new cottage. $30,000 was appropriated for the current expenses of this institution for 1887,

and $33,000 for 1888. The girls are taught all kinds of domestic work, sewing, light gardening, and care of grounds.

Michigan State Prison.— There is shown a slight decrease in commitments and daily average in 1888 from that of 1887. The following figures cover the years ending May 31 : —

	1887.	1888.
Number received,	270	250
Daily average of inmates,	793	776

Contract labor and work on State account are both carried on at this prison. Under the former, wagons, farming tools, brooms, creamery packages, and boots and shoes are manufactured. The State shops are manufacturing packing cases, boxes, box shooks and crates for sale, and clothing and boots and shoes for the use of the convicts. A Sunday morning school, a morning chapel service, and an evening prayer-meeting are held each Sabbath. Attendance at the Sunday-school is voluntary, and numbers between 200 and 300. Attendance at the prayer-meeting is also voluntary. All are required to attend the chapel service. Three evenings of each week society meetings are held for the reading and discussion, by convicts, of papers on the leading topics of the day. Attendance is voluntary, and some 550 of the inmates are present. Four evenings the secular school is held, and one evening a singing school. The convicts are divided into two grades, designated by the clothing. The first grade are dressed in gray. The second, or lower, grade are dressed in stripes. This is a recent arrangement. The plan was proposed by a committee of the prisoners, acting with the warden, to the board of trustees, and adopted by it. The men established all the rules by which this grading is done. The warden says of it, "I incline to the opinion that at least four hundred men will wear the gray, a large number regarding themselves personally interested in and working with the administration for the advancement of the prison." The prison is self-sustaining.

County Agents of the State Board of Corrections and Charities report that for the nine months ending June 30, 1887 (the close of the fiscal year having been changed by our last legislature from September 30 to June 30), they have investigated 507 cases of arrests of juvenile offenders. Of these were : —

Returned to parents,	205
Discharged,	51
Sentence suspended during good behavior,	60
Sent to State Public School,	3
	319

Fined,	27
Committed to jail for from three to ten days,	6
House of Correction,	3
Reform Schools,	144
Bound over to Circuit Court,	3
Cases pending,	3
Escaped,	2

The agents also report 215 homes found by them for children in our State Public and Reform Schools.

Of the large number of private institutions maintained in Michigan, I will mention but two, and these because they are more directly in the line of institutions in which the State Board of Corrections and Charities is particularly interested: —

The School and Home for Feeble-minded Children at Kalamazoo.— Dr. C. T. Wilbur, who for many years was connected with the Illinois Asylum for Feeble-minded Children, and who is the Michigan member of the Committee of this Conference on "the Training and Care of the Feeble-minded," is the proprietor of this institution. Something over thirty inmates are now at this home, this being all that it can accommodate, though it is intended to increase its capacity to seventy-five.

The Home of Industry for Discharged Prisoners is an established fact in Michigan, founded by the "only living" Michael Dunn, and at present superintended by this same man, at Detroit. "The object of this institution," as set forth in its business cards, is "to furnish a temporary home for ex-convicts who are willing to work and anxious to lead a better life." Its motto is, "Except a man labor, neither shall he eat." The members of its advisory board are: H. F. Hatch, warden of Michigan State Prison; E. C. Watkins, warden of State House of Correction; Captain Joseph Nicholson, superintendent Detroit House of Correction; Hon. Robert Y. Ogg, of Detroit; and Mrs. Agnes L. d'Arcambal, of Kalamazoo,— the latter a lady who always registers as "The Prisoner's Friend," and through whose untiring effort, aided by our prison wardens, this refuge has at last been established.

MINNESOTA.

J. D. Ludden.— Minnesota has biennial legislative sessions, and this report covers the "off year." The State Soldiers' Home was opened in November, 1887, at the classic Falls of Minnehaha, now within the boundaries of the city of Minneapolis. Sixty-two veterans are accommodated in temporary quarters. $40,000 has been appropriated for permanent buildings, now under contract. A third hospital for the insane is being built at Fergus Falls, and will probably

receive its first patients in the spring of 1889. A special building for the custodial class of imbeciles is being erected in connection with the School for the Feeble-minded at Faribault. The buildings for the Reformatory for Young Men at St. Cloud are under way, and will probably be ready for prisoners in 1889. The main building for the State School for Dependent Children is nearing completion. It is hoped that by the rapid placing of the children in good homes a capacity of one hundred may be made sufficient for several years to come.

The "separate plan" of keeping prisoners is faithfully pursued in the county jails of Otter Tail, Goodhue, and Olmsted Counties; and the sheriffs report that the plan is an improvement in every respect over the old plan of promiscuous association. A matron is now employed at our county jail in St. Paul and at police head-quarters in Minneapolis.

Minnesota is developing a fine system of private charities, especially in the line of hospitals for the sick. During the past year St. Mary's Hospital has been built at Duluth, with a capacity of two hundred to three hundred patients. Hospitals have been inaugurated at Winona and Mankato, and a city hospital has been started in Minneapolis. St. Paul has an admirably managed city hospital, under the direction of Dr. A. B. Ancker. The Home for Young Girls at St. Paul has been so successful in furnishing good board for working girls at a low cost that Miss Jessie Schley, the manager, has been asked to inaugurate a similar home in Minneapolis.

I can report no progress during the year in the organization of our charities. In St. Paul, a home for homeless boys has been established during the year, where for twenty-five cents per day boys are well cared for. A club room for street boys has been maintained, where a large number of this class are entertained and assisted. Manual training has been introduced in the high schools of St. Paul and Minneapolis. Four free kindergartens have been maintained this season for poor children in St. Paul. The appropriations for the State institutions for the current fiscal year are as follows: —

	Current expenses.	Building, etc.	Totals.
Hospitals for the Insane,	$294,840.00	$26,500.00	$321,340.00
School for the Deaf,	37,000.00	587.50	37,587.50
School for the Blind,	12,000 00	75.00	12,075.00
School for the Feeble-minded,	41,000.00	45,325.00	86,325.00
School for Dependent Children,	12,000.00	35,344.25	47,344.25
Reform School,	40,000.00	2,754.56	42,754.56
State Prison,	73,000.00	31,226.17	104,226.17
Reformatory for Young Men,		50,000.00	50,000.00
State Soldiers' Home,	10,000.00	40,000.00	50,000.00
	$519,840.00	$231,812.48	$751,652.48

We have an excellent system of monthly reports by all our State charitable and correctional institutions, made in detail on a uniform plan, to the State Board of Corrections and Charities. These are tabulated by the Secretary, and made public. This publicity is a constant stimulus to methods for improvement and the means of correcting many errors. The frequent thorough examination and report upon the financial affairs of these institutions by our State examiner, and the sanitary examinations of our efficient State Board of Health, contribute to the same result. This information, made accessible by the Secretary of our State Board of Corrections and Charities, is the basis of this report.

The subjoined statement exhibits the growth of the State correctional and charitable institutions. When the State was organized in 1860, there were but sixteen inmates in the public institutions of the State: now there are 2,970. Twenty years ago, in 1868, there were 247 inmates in our State institutions: now there are 2,971. In 1868 there was 1 inmate of the State institutions to every 1,375 inhabitants; in 1888, 1 to every 470 inhabitants. In the two years from 1866 to 1868, the State spent ninety-six cents for every inhabitant in building and supporting State institutions; from 1876 to 1878, eighty-three cents; and, from 1886 to 1888, ninety-six cents for each inhabitant, or at exactly the same rate as twenty years ago.

Statement showing the Growth of the State Correctional and Charitable Institutions of Minnesota from the Foundation of the State in 1860.

Biennial period.	Population of the State.	Expended for correctional and charitable institutions.	No. inmates of State institutions.	Ratio of inmates of institutions to inhabitants of State.	Expended per inhabitant.
1860 to 1862	185,000	$11,122.51	23	1 inmate to 8,695	$0.06
1862 to 1864	220,000	26,601.84	61	1 " 3,934	.12
1864 to 1866	250,099	72,033.68	92	1 " 3,050	.29
1866 to 1868	310,000	299,253.23	247	1 " 1,375	.96
1868 to 1870	400,000	304,583.21	426	1 " 1,033	.76
1870 to 1872	460,000	393,297.63	515	1 " 970	.85
1872 to 1874	520,000	638,768.45	681	1 " 835	1.23
1874 to 1876	597,407	435,591.08	901	1 " 700	.73
1876 to 1878	660,000	482,546.24	1,098	1 " 640	.83
1878 to 1880	730,000	605,694 49	1,257	1 " 620	.83
1880 to 1882	840,000	785,678.94	1,446	1 " 620	.94
1882 to 1884	990,000	851,572.34	1,846	1 " 560	.86
1884 to 1886	1,117,798	999,375.80	2,338	1 " 515	.89
1886 to 1888	1,300,000	1,250,000.00	2,971	1 " 470	.96
Average,				1 inmate to 552	$0.83

NOTE.—The institutions included are those for the insane, deaf, blind, feeble-minded, dependent children, the Reform School, Reformatory, and State Prison.

MISSISSIPPI.

WALTER HILLMAN, LL.D.— For the care of the insane, Mississippi provides two institutions, to which Mississippians are admitted free of charge. So far as known to the writer, there are no private institutions for the treatment of the insane. These State institutions are at Jackson and Meridian. The chief officers are a superintendent, assistant physician, steward, and matron. The superintendents receive their appointments every four years from the governor, and have the power given them to appoint all the other officers and employees except the steward, who is appointed by the board of trustees. These is one board for each institution, consisting of five members, who hold their positions by the governor's appointment. The superintendent of the Mississippi State Lunatic Asylum at Jackson is Thomas J. Mitchell, M.D. The report made to the legislature last January was for the years 1886 and 1887, and statistically showed among other facts the following: —

	1886.			1887.		
	Males.	Females.	Total.	Males.	Females.	Total.
Number at beginning of year,	169	248	417	183	256	439
Admitted in year,	58	51	109	43	53	96
Total present,	227	299	526	226	309	535
Discharged, recovered,	21	15	36	15	26	41
Discharged, improved,	2	5	7	3	5	8
Discharged, unimproved,		7	7	4	5	9
Discharged, not insane,	1	1	2	1		1
Died,	19	16	35	14	20	34
Eloped,				5		5
Remaining at end of year,	184	225	439	184	253	437

In a private letter from Dr. Mitchell, we find the number of patients on the 11th of June to be 459, 360 whites and 99 colored.

The biennial report shows that the very large percentage of incurables arises from the fact that persons are inclined, for various reasons, to keep their insane friends at home or under private physicians till the mental disease becomes chronic, and the chance for recovery is thus rendered well-nigh hopeless. At this asylum, the cost of maintenance during each of the last two years has been $138.45 per capita, with an average attendance of 428.

Of the east Mississippi Insane Asylum, at Meridian, C. A. Rice, M.D., is superintendent. From the biennial report for 1886 and 1887, we learn the following facts: —

	1886.			1887.		
	Males.	Females.	Total.	Males.	Females.	Total.
Remaining on hand,	126	87	213	126	99	225
Admitted during year,	60	40	100	56	40	96
Discharged, cured,	25	15	40	26	11	37
Discharged, improved,	7	1	8	12	4	16
Discharged, unimproved,	3	1	4	2	2	4
Discharged, not insane,	1		1	2	2	4
Discharged, by order of court,	1		1		1	1
Eloped,	1		1			
Died,	22	11	33	15	13	28
Remaining,	126	99	225	124	106	230

This asylum was opened in 1885, and was soon filled from the jails and poorhouses and rural districts, mostly by chronic cases that had for years been trying to gain admittance into the State Lunatic Asylum. Here we have an explanation of the reason why only about twenty per cent. have been discharged as cured. With the practice of the most careful economy, the expenditure for current expenses of the two asylums has been for each year $100,000. This, after the heavy appropriations of the previous few years, in putting up new buildings and repairing and enlarging old ones, has imposed no little burden on the tax-payers of the State.

As shown above, there are in the two institutions nearly seven hundred patients; but this by no means represents the number of lunatics in the State. Hundreds are still unprovided for, except as it is done in the jails or by private persons. The increase is largely in excess of the increase in population, and results from several causes.

Among the whites, the troubles and excitements incident to war, the loss of property and the consequent change from lives of luxury and ease to those of privation and toil, are doubtless the principal causes. This increase, however, among the whites is far less than among the colored population. Insanity among slaves was scarcely known; while now, since they have become free, it has become alarmingly common. The responsibility of maintaining themselves and those dependent upon them, and free indulgence in intemperance and other vices, serve to unsettle their minds. This State, as well as other Southern States, has made partial provision for the care of such lunatics, quite as much perhaps as their ability will allow; but the want of adequate accommodations in asylums relegates these poor people to the jails, where there are few arrangements for their comfort, and none for their recovery. That the general government

ought to provide asylums for the insane negroes is the opinion of the writer and of others who have considered this matter. Says Dr. Rice, of the East Mississippi Insane Asylum, who has investigated the sad condition of the negro insane outside of the asylums, "With no treatment or care whatever, and exposed as they have been and necessarily will be to the rigors of winter until something is done to ameliorate their condition, or death steps in and closes their suffering, is certainly a sad commentary upon the civilization, refinement, Christianity, and humanity of the nineteenth century." Will not this Conference, now assembled in Buffalo, earnestly consider this matter, and take measures to memorialize Congress to make appropriations for one or more asylums exclusively for negroes? We do not believe it could do a more important or a more humane work than to take steps to bring about such a result. It is not meeting the case to say that the States ought to provide for their insane. Either the States will not or cannot provide for them. They are and will remain unprovided for; and it seems but an act of justice that, as the United States changed the social relations of the negro, and rendered him by that change more liable to insanity, the United States should make adequate provision to keep him from the terrible sufferings to which their act has necessarily subjected him.

Institution for the Instruction of the Blind.— Superintendent, Dr. W. S. Langley. Location, Jackson. This is wholly a State institution, and charitable in its nature. Board and tuition are free to the healthy blind of Mississippi between the ages of nine and twenty-one, clothing being furnished by the friends of the pupils. A good English education is given, and instruction in music to those having talent for that art.

In handiwork, the boys are taught to make brooms and mattresses and bottom chairs, while the girls are instructed in the art of plain sewing by hand and on the machine, and in crocheting, bead-working, and knitting. The attendance for the last two years has averaged between thirty-five and forty. The session begins October 1, and continues nine months.

About four years ago, a spacious brick building was built by the State for its Institution for the Blind; and, though there is a lack of facilities in some departments, yet upon the whole it may be said that this class of unfortunates is liberally treated. The expenditures for the past two years aggregate $16,942.

Institution for the Education of the Deaf and Dumb.— Superintendent, J. R. Dobyns, A.M. Location, in and near Jackson. This in-

stitution, wholly maintained by the State, consists of two distinct departments, or schools, in buildings situated a mile or more apart,— the one for the white and the other for the colored pupils,— but both under the same superintendent and board of trustees.

According to the biennial report made to the legislature at the close of 1887, there were enrolled for the year 1886 ninety and for 1887 ninety-three pupils, with eighty-three as the greatest number in attendance at any one time. Besides the literary branches usually taught in schools of like character, instruction is given in certain industrial arts; but the success has not been what it would have been had an adequate appropriation been made to enable the managers to provide suitable rooms, instruction, and other facilities. For the two years, the cost of maintaining the institution was $25,870,— a sum by several thousand dollars less than was required to obtain the best results, but all that the resources of the State would seem to justify. Besides the charitable institutions already mentioned there are one or more orphan asylums and a hospital; but we can give no detailed account of them, because the managers have failed to give us the information we have sought. From its general reputation, we infer that the hospital, which is situated at Vicksburg, is well managed, and is doing much good in affording general care and medical attention to many unfortunates, who otherwise would be exposed to much suffering and probable death from the diseases with which they are afflicted.

Institutions of Correction.— These consist of jails, county and city, for those convicted of minor crimes, and the State Penitentiary for the punishment of the greater criminals. Because of the failure to receive any direct information from the superintendent of the Penitentiary, which was promised, but for some reason unknown has failed to come to hand, we can state concerning the workings and general condition of the institution only the impressions made upon our mind by reports of investigating committees and newspaper writers.

The number of prisoners under the control of the penitentiary authorities is about nine hundred. By an act of the legislature of the State, these have been leased to parties who have the privilege of working a certain portion upon railroads and other public works. This portion is now engaged in the construction of the Ship Island R.R. This leasing system, while it has made the penitentiary self-sustaining and afforded a slight revenue to the State, has led to many abuses, in which the prisoners have been the sufferers. So great had

these abuses become that the moral sentiment of a large proportion of the good people of the State was aroused against it and a strong effort was made to influence the last legislature to abolish the system. This they did not deem it wise to do; but they used their best endeavors to surround it with such restraints and to have it under such close inspection that like abuses would not be able again to occur.

From many of the jails also the prisoners are leased to work on plantations and have suffered in some instances severe abuse.

Of the system it may be said that it is one by which a careless and inhumane lessee can lay unbearable hardships upon the defenceless prisoner, destroying his health or life, or both. At least, such has been the case in the experience of the past. It is now to be proved whether or not the most stringent and carefully made laws will be able to put an end to the abuses inflicted by avaricious and inhumane lessees, and thus remove from it the odium in which it is held by many of the good people of our State, and which has caused them to demand its abolishment.

NEBRASKA.

J. A. Gillespie, Omaha.— The Nebraska Institution for Feeble-minded Youth is in Beatrice. The institution opened May 25, 1887. A two-story brick cottage for boys is almost completed. There are seventy inmates. J. T. Armstrong, M.D., is the superintendent.

The Institute for the Blind has an attendance of thirty-eight pupils, two of whom graduated at the close of the session. A new building has been recently added. It has a frontage of ninety-five feet and a depth of one hundred feet. It is three stories above the basement. It has a chapel with seating capacity of three hundred and a dining-room that will accommodate one hundred and fifty. It also contains dormitories, recitation and music rooms, and was erected at a cost of $42,000. The superintendent of this school is J. B. Parmelie.

The attendance at the Deaf and Dumb Institution last year was one hundred and thirty-seven, of whom eighty-seven were boys. A new building, for dining-room, kitchen, play-room, and gymnasium, is in course of erection, and when finished will afford sufficient room for these departments. A new shop has been built since the last report, and is used for printing-offices and the classes in manual training. Methods to develop latent hearing are still employed, and are being introduced into other similar institutions. The museum for the pursuit of the study of natural history is one of the later additions.

The insane of the State are now cared for at two places. The older is the State Hospital at Lincoln, where, under the charge of Superintendent W. M. Knapp, three hundred and sixty-three patients are treated. During the year ending May 31, one hundred and seventeen males and ninety-two females were received. Forty-two males and thirty-two females were discharged recovered. Six males and eleven females evinced improvement that warranted their discharge, and seven persons were sent away because they were not being helped toward recovery. The total number of deaths was twenty-five, twelve of whom were males. Fifty-four males and forty-three females were transferred to Norfolk, when that hospital was opened. The percentage of recoveries is 38.31. The percentage of deaths on the whole number treated is about $4\frac{1}{4}$.

The Norfolk Hospital for the Insane was opened Feb. 15, 1888. Ninety-seven patients, belonging to thirty-two counties north of the Platte River, which comprises the asylum district, were transferred from Lincoln. Since then, thirteen females and ten males have been received. One male and two females were discharged recovered. Died, two males and one female. At present, two males are at home on furlough. The superintendent is E. A. Kelley, M.D.

It has been the custom to return incurable cases to their own counties, but a hospital for their comfort is now going up at Hastings. It is a three-story brick building with stone basement, and will have a capacity for about one hundred patients. The contract price is $63,900, and it is to be completed on or before Dec. 1, 1888.

On the 1st of June, 1887, the Home for the Friendless at Lincoln contained ninety-eight. During the year, one hundred and sixty-eight were admitted. The superintendent is Mrs. A. B. Slaughter. The institution is under the management of a board of twelve ladies.

The charities, under the charge of the Rt. Rev. Bishop O'Connor, comprise: St. Joseph's Hospital, at Omaha, under the care of twenty-five Sisters of St. Francis; nine physicians attend the patients, of whom there is an average of twenty-five. St. Mary's Orphan Asylum, in charge of four Sisters of Mercy; fifty-six orphans are there at present. St. Mary's Hospital, at Columbus, in charge of eight Sisters of St. Francis; it has usually about twelve patients, and at all times two attending physicians. St. Francis Hospital, at Grand Island, under the care of eight Sisters of St. Francis, with an average of twenty-eight patients, and four physicians in attendance.

The Omaha Bureau of Charities was organized in November, 1887, with J. A. Gillespie, president, and George L. Miller and Orpha C.

Dinsmoor, vice-presidents. Twenty-one trustees were elected, of whom Joseph Barker was chosen chairman, Augusta Pratt, secretary, Alfred Millard, treasurer. The objects of the bureau are to aid the needy, to prevent begging and imposition, to detect fraud, to encourage habits of thrift and industry and prevent children from growing up as paupers, and to bring all the benevolent societies of the city into harmony with itself and each other. They have proved it is a task of some magnitude to convince the benevolent societies, as also the benevolent citizens of the city, that they were not a relief-giving society. The poor of the city already feel the benefit of the society, and frauds have learned that they have been discovered. One agent is employed. There have been 143 applicants for assistance, relief has been given to 78, and transportation procured for 9.

NEW HAMPSHIRE.

Dr. J. P. Bancroft.— The institutions of charities and corrections in the State of New Hampshire are the following: Those for charity are one State Asylum for the Insane, several county asylums for the dependent insane, and a State Board of Health, if that should be ranked as a charity.

The State has no institution for the deaf and dumb or the blind, but legislative appropriations are made for the education of these at an institution out of the State.

The institutions for punishment and correction are one State prison, one industrial school, and the county jails.

A brief abstract will show the character and province of the different asylums for the insane. The only State Asylum was erected mainly by the State, is owned wholly by the same, and operated under State supervision, though not wholly at the public expense. Its running expenses are met by charges for the board of its patients. The institution has ordinarily under its care not far from one-third of the insane of the State, and these are mainly the private or self-supporting class. The only exceptions to this are so many of the dependent insane as county or town authorities choose to send to the State Asylum for remedial treatment or other special reasons. This latter class, after admission, are in all respects regarded and treated as the private independent insane; and the charges for their board are paid by authorities committing them. The charges for support at the State Asylum are fixed at rates which will sustain the institution on an efficient curative standard, and supply all the most

approved remedial agencies, there being no other resort for the remedial treatment of insanity in the State.

The dependent insane of the State, with the exception of those sent to the State Asylum for remedial treatment, are provided for at the county almshouses, in common with the ordinary poor. These establishments are large in some of the counties, as they are the homes of nearly all the poor of the State, since legislation has nearly abolished legal town settlements.

The quiet and harmless insane residents of the almshouses live in common with the same population, but in most of the counties annex buildings have been erected, in which the unreliable and dangerous insane are provided for by themselves.

As a rule, the main almshouses are commodious and comfortable, though plain in style and lacking some of the modern characteristics of perfect architecture; but the annex buildings occupied by the insane are by no means up to the demands of the present day as residences for the insane, neither is the amount expended in the care of these buildings and their occupants sufficient to satisfy the most enlightened public sentiment relating to the care of the insane. It may be said, however, that there is a gradual advance of opinion and feeling among the people in regard to the special claims of the dependent insane upon the people. This feeling is having its effect upon officials, which appears in their attempts at improvement in buildings and fitting of apartments; but improvements come slowly at best.

The radical defect in these institutions is, however, that they are independent of State supervision or ultimate responsibility to the State.

The enactment of statutes which should subject these institutions to official State inspection, and require reports of facts and conditions such as apply to State institutions, would at once be followed by great improvement in their condition and management, and do much to raise the condition of these dependent insane. The control being intrusted wholly to political incumbents, there is strong temptation, for the sake of curtailing expenditure, to withhold many things that State management would never think of denying for the comfort of the insane poor.

Examination into the sanitary condition of the county almshouses is among the duties of the State Board of Health, which department of public service is conducted with rare efficiency and intelligence. This fact is having a salutary effect on these institutions, and espe-

cially in the improvement of the quarters occupied by the agitated class of insane inmates.

After the expense which has been incurred in the erection of these annex buildings for the insane poor, it is hardly to be expected that the State will provide a State Asylum for the same class: the expense will afford an invincible argument against such a proposition in the legislature. This plan would be much more satisfactory to those citizens most intelligently interested in this unfortunate class of our population, but all proposed legislation to that effect has so far failed as a substitute for county care. Financial policy prevails, notwithstanding its inferior accommodations and care. The only alternative left is by all means practicable to raise the character of the county asylums; and, as an aid to this end, it is to be hoped that legislation will soon provide for the extension of State inspection to them, fix the conditions of detention in the annex buildings, and require reports to the Governor and Council of admissions and discharges, with all other matters bearing upon the personal condition of those inmates.

In regard to the State prison and the Industrial School, it may safely be said that both stand in the front rank of their kind. The prison buildings are new, convenient, wholesome, and not gloomy. The food is of unquestionably good quality, well cooked and served. The discipline is firm, but kind; and the privileges allowed are all that is consistent with the situation. No well-disposed prisoner need lack any comfort justly due to an offender against the laws.

The Industrial School, which is the name for the State institution for juvenile offenders of both sexes, is in excellent condition, and is fully believed to be doing good work for inmates and the State. The superintendent, a man adapted to his work and of large experience in it, gains influence by judicious methods over these wayward youths, and then uses it to draw his pupils into better thoughts and ways by preoccupation of the mind. A good common education is given; and various industries are practised, such as are most likely to be useful to the individual after sentence is served out.

Without giving statistics, it is safe to say that considerable numbers have been arrested from lives of crime and started in paths of honest industry,— so much that the school may rightfully be called a success. It has much of the time been self-supporting.

As to jails and other places for the temporary confinement of persons waiting trial, I am not in possession of much accurate information. So far as I know, with few exceptions, less attention has been given to improvement of these places than almost any question of

public interest. I think many of them are now as they were handed down to us by our fathers. This is a field of public enterprise in this State yet to be occupied.

Before the reading of the above report from New Hampshire, F. B. Sanborn had reported orally for that State. He said: "Among the State institutions of New Hampshire is an Asylum for the Insane at Concord. In the same city is an excellent State prison, and a State Reform School at Manchester. These institutions, I am sure, are in very good condition; and the asylum, under Dr. Bancroft, has been continually improving in its construction and in the general management of its patients. There have long been established some county asylums for the chronic insane, the condition of which some years ago was unsatisfactory. It still remains so; but, in several counties, much improvement has been made. The great want of the State at present as to its insane is a methodical system of laws for the commitment, transfer, and detention of the insane. Such a system as will be recommended to-morrow by the committee having this subject in consideration would enable the asylum at Concord and the county asylums in the ten counties to dispose of all the recent and chronic cases satisfactorily."

NEW YORK.

Dr. CHARLES S. HOYT, Albany.— There has been no change in the statutory powers of the Board since the report of last year. The returns of the various institutions subject to its inspection for the fiscal year ending Sept. 30, 1887, exhibit the following: The value of property held for charitable purposes,— by the State, $11,187,649.80; by counties, $2,751,894.86; by cities, $4,348,500; by incorporated benevolent associations, $35,454,490.92: total, $53,742,535.58, as against $52,138,192.45 the preceding year. The total receipts of these institutions for the year were $13,635,305.95, as against $13,362,659.61 the previous year; and the total expenditures, $12,574,074.67, as against $12,027,990.01, the expenditures for the preceding fiscal year. The number of persons in their custody and care Oct. 1, 1887, was 63,816, as against 63,335 Oct. 1, 1886. A classified statement of these receipts, expenditures, etc., will be found in the last annual report of the Board to the legislature.

The number of insane in the various institutions of the State Oct. 1, 1887, was 14,062, as against 13,538 Oct. 1, 1886, of whom 6,371 were males and 7,691 females, as follows: in the State hospitals for

the acute insane, 1,806; in the State asylums for the chronic insane, 2,803; in the city asylums and city almshouses, 6,249; in county asylums and county poorhouses, 2,232; in private asylums, 724; in the State Asylum for Insane Criminals, 213; and in the State Asylum for Insane Immigrants, 35. Of the insane in the county institutions, all except about 100 are provided for in separate buildings, under the care of attendants, and 1,723 are in counties authorized to retain them by order of the State Board.

The legislative appropriations to the various institutions by the last legislature have been liberal and adequate to their purposes. Accommodations are being provided for 500 chronic insane at the Hudson River State Hospital; and adequate appropriations to the St. Lawrence State Asylum for the Insane have been made for the erection of buildings, which will probably be begun this year. A site for the criminal insane has been selected at Matteawan, near Fishkill on the Hudson, and appropriations set apart for buildings to accommodate 500 patients, the plans for which have been accepted and the work of construction begun. All the asylums for insane in the State are crowded, and increased accommodations are taken as fast as they are made. By act of the last legislature, insane Indians are constituted wards of the State, under the care and direction of the State Board.

OHIO.

W. H. Neff.— The public institutions of the State of Ohio are in excellent condition,— better, it is believed, than at any former time. In the insane asylums, seven in number, great progress has been made in extending the system of open wards, in the voluntary employment of patients; in congregate dining-rooms, which prove quite attractive to the great majority of the insane, varying the monotony of their lives and improving their physical condition; in increasing the accommodations of the asylums by building annexes at a low per capita cost; and in the disuse of mechanical and chemical restraints. The new asylum at Toledo has been completed and occupied during the year. It is built upon the cottage system, affording great facilities for classification, and is well worthy of the attention of those who contemplate building asylums. It is in very successful operation.

The parole system in the penitentiary is working admirably, and is accomplishing good results in the discipline of the prison and as a substitute for the pardoning power. The great majority of prisoners

who have been paroled have done well, and bid fair to become good citizens. The parole system is applied generally in the prison, except to life prisoners and to habitual criminals. The graded divisions of the prisoners have also been of great service. The experience of the Ohio Penitentiary has shown that these beneficial laws need not be limited so closely to age, but may be applied more generally than has been supposed. All the modern improvements in prison discipline and in prison management are in successful operation in the Ohio Penitentiary. The attention which has been directed to the infirmaries of the State has greatly improved them. Many abuses have been corrected, and the general tone of these institutions has been raised. Some of them are models of good management, and stimulate others by their example. An improvement is taking place in the county jails of the State. All new ones are built with reference to separation of prisoners, improved accommodation, and ventilation. The reformatories of the State for boys and girls are doing well. The congregate and cottage systems are both in successful operation, showing that more really depends upon individual good management than upon the system employed.

A house of detention for women and children is in successful and very beneficial operation in Cincinnati. Police matrons are employed, and the change in the treatment of women and children is very great.

The tone of the Ohio institutions is excellent. There is a spirit of emulation in their management; and, altogether, they are in better condition than ever before. The annexed table gives the names and location of all the Ohio institutions, the total number of inmates, the total cost of conducting them, including salaries and the per capita cost of maintenance. As Ohio is a central State, with expenses about on an average, an examination of this table will repay perusal.

Names of Institutions.	Location.	Total number for the year.	Daily average on register.	Total current expenses for the year, including salaries.	Per capita cost reported for 1887, based on number actually in institution.	Per capita cost reported for 1887, based on number on institution register.
State Benevolent Institutions.						
Asylum for Insane,	Athens	1,002	780	$111,321.84	$145.52	$142.72
" "	Cleveland	899	644	106,003 12	166.41	164.60
" "	Columbus	1,188	979	152,288.30	176.46	155.55
" "	Dayton	776	600	99.548.73	168.44	165.91
" "	Carthage	962	752	110,315 07	146.69	146.69
Institution for the Deaf and Dumb,	Toledo	164	123	19,100.00	157 85	155.28
" " Blind,	Columbus	460	408	72,191.69	176.94	153.93
" " Feeble-minded Youth,	"	261	232	41,247.19	190.08	177.79
Soldiers' and Sailors' Orphans' Home,	Xenia	766	735	115,796 15	161.50	157.55
		782	674	101,452.41		150.52
Penal and Reformatory.						
Ohio Penitentiary,	Columbus	2,057	1,401	221,199.93	156.95	157.89
Boys' Industrial School,	Lancaster	865	536	54.854.05	102.34	102.34
Girls' Industrial Home,	Delaware	353	297	34,677.20	116.75	116.75
Workhouse,	Cleveland	2,669	352	16,192.00	46.00	46.00
"	Cincinnati	3,772	590	65,132.18	110.39	110.39
House of Refuge,	Cleveland	195	133	6,118.00	46.00	46.00
" "	Cincinnati	599	300	43,548.82	145.16	145.16
County Institutions.						
Children's Homes,		2,815	1,961	192,324.77	74.46	
County Infirmaries,		13,422		674,294.75	70.83	
County jails,		9,077		91,113 86	10.04	
Total,				$2,328,720.06		
*Outdoor relief disbursed by Infirmaries, 82 counties reporting,				370,281 61		
Grand total,				$2,699,001.67		

*Out-door relief for 1886, 74 counties reporting, was $286,714.32.

OREGON.

Miss Helen G. Spaulding.— The patients of the Insane Asylum number at present about five hundred, notwithstanding the Idaho patients have been removed to an asylum in their own Territory. This increase can be traced to causes which render it, in ratio, more apparent than real. The number includes all classes of insane,— chronic and curable, indigent and those from good homes, also the idiots and imbeciles. Two-thirds of the patients are foreign-born, who, from lack of thrift and other causes, have broken down in the struggle for existence. In considering this showing, which at first seems so unfavorable, the fact of a large accession to the population of the State, and the conditions incident to the completion of vast transcontinental railroads into a newly settled country, must not be overlooked. The support of the insane is entirely by the State. They are treated by the corridor system. Three wards have been added to the asylum building since our last report. No important action was taken by our last legislature regarding the management of this large and important class of human beings. The superintendent is appointed by a board of trustees, said board to consist of the Governor, Secretary of State, and State Treasurer. The superintendent appoints his assistants subject to the approval of the board. His tenure of office is for four years, or during good behavior. Nevertheless, changes are so frequent as to render any continuous plan in the management quite impracticable. Private individuals and the leading journals of the State are trying to secure for all public institutions freedom from political interference. The medical staff of the asylum is composed entirely of men. A woman is sometimes employed as one of the examining physicians before the commitment of a woman.

There is no State board of visitors or supervisors for this institution, except as created by virtue of political office. Constantly increasing attention is given to the matter of creating a special board of charities, similar to those in the older States.

The penitentiary contains about three hundred convicts. It is nearly self-supporting. It is maintained by the labor of the prisoners mainly: in addition there is an income from the United States for its prisoners. The contract system of labor is employed.

The prisoner receives for his private use what he makes by "extra hours," and, on his discharge, sufficient to meet immediate expenses. His family receives no portion of his earnings. The common merit

system is applied to his conduct. Punishment, when inflicted, is at the discretion of the warden. No educational advantages are provided by the State. Private individuals furnish reading matter. The services of a chaplain are voluntary. A library, carefully selected, of about two hundred volumes, has been donated by subscription; and an effort will be made to secure an appropriation for enlarging it from the next legislature. It is gratifying to note from the last official report a considerable decrease in the number of commitments, notwithstanding a large increase in the population of the State.

The Deaf-mute School has been essentially improved during the last year by the addition of an Industrial Department to its means for instruction. This institution is governed by a self-perpetuating Board of Directors. Two points claimed in justification of this plan of management are: first, that it removes benevolent educational institutions from the disturbing conflicts of politics; second, that it leaves an open door for private benevolence. The number of pupils in attendance is thirty-five.

The School for the Blind, according to its last biennial report, closed with ten pupils. An active interest is at present directed to this school, in order to render it more efficient.

The county jail of Oregon is on the congregate system. It is probably no worse and no better than the average jail. Witnesses are detained there, and accused persons awaiting trial. Offenders are herded together without classification, and are assured food, clothes, and — idleness. The present statute against the payment of witness-fees has materially reduced the number of criminal cases.

The county poor are, in small counties, farmed out. In the larger ones, particularly Multnomah, the helpless, chronic sick, and lepers are provided for at the county farm; but no child and no insane person is allowed there. Out-door relief is given in various ways. The sick that require a nurse are sent to hospitals, children are placed in families or at some of the temporary "Homes," infants are boarded out in a "Babies' Home," and temporary aid is given to worthy applicants. The administration of this branch of charities is vested in the county commissioners and county judge.

The preventive work of the State is done through private organizations. A Free Kindergarten in Portland, a Children's Home, and at Salem an Orphans' Home are conspicuous among them. The Catholic institutions, German Aid Societies, and Hebrew Societies are very active in all benevolent enterprises.

There is an efficient Boys' and Girls' Aid Society in Portland, whose work reaches throughout the State. This society works entirely, at present, through a Board of Trustees. It has no paid superintendent, no Home. Its purpose is to protect and otherwise care for neglected, abused, and friendless children, to look after the interests of those under criminal prosecution, and provide for them such relief as will seem likely to reclaim them. Its plan is to place these children in good homes, as opposed to institutional life. Last year's report shows that two hundred and forty cases had been reached, thirty-four of which were before the courts or in jail. It has secured a legislative act "to provide for the suspension of final judgment against minors in criminal cases; for the commitment of such minors to the custody of certain charitable corporations; and for compensating such corporations for the care of such minors." It aims to secure legislation against the sale of cigarettes to minors, and such further enactments as shall help to arrest the progress toward crime of the young offenders and unfortunates.

The Oregon Humane Society renders valuable service in preventive work by the dissemination of its literature and its principles among the children of the public schools.

Oregon has no organization of charities. It employs no matron in its institutions, county or State. There is, however, an intelligent and constantly widening interest on the part of its people to study what pertains to the science of philanthropy and of social economy.

PENNSYLVANIA.

CADWALADER BIDDLE.— Since the meeting of the Conference in Omaha last year, there has been no meeting of the legislature in Pennsylvania; and, consequently, no change in the laws relating to crime, pauperism, disease, and insanity has been made.

The Pennsylvania Industrial Reformatory at Huntingdon, being completed, has been accepted from the commissioners by the governor, and a Board of Managers appointed, upon whom is cast the responsibility of electing the warden and formulating the rules for the government of the institution. This institution is intended to receive all male criminals between the ages of fifteen and twenty-five years, not known to have been previously sentenced to a State prison in this or any other State or country upon the conviction in any court of the commonwealth of such male person of a crime punishable under the laws in a State prison.

Since the failure of the bill whereby the buildings now occupied by

the House of Refuge in Philadelphia were to be sold to the State, and the proceeds received therefrom applied to the purchase of land in the country and the erection thereon of new and appropriate buildings for the care of wayward children, the managers have endeavored to accomplish the same purpose by means of private donations. Already, many subscriptions have been received, two of them of $100,000 each; and little doubt is felt that the necessary amount will be raised. The sum required is $500,000. The work on the south wing of the Riverside Penitentiary in Alleghany County steadily progresses, and when completed will nearly double the capacity of that institution. An organization has been effected for the management of a new Institution for the Blind at or near Pittsburg, in the western section of the State.

Several new hospitals for the care of sick and injured persons have been opened in the State during the past year, and the capacity of existing institutions has in many instances increased. The most notable of the new hospitals are the St. Agnes, Gynecian, and Kensington Hospital for Women in Philadelphia. The Presbyterian Hospital has had erected and opened a new and beautiful pavilion for the treatment of children; and the Lying-in Charity and Nurse School, the oldest institution of its class in the country, has been entirely rebuilt, and now possesses one of the most complete edifices for its purposes in the country. Both of these institutions are in Philadelphia. The accommodations for aged persons and children in homes has likewise increased, and several large buildings for this purpose are soon to be opened. We would especially notice in this connection the Mary I. Drexel Home and Philadelphia Motherhouse of Deaconesses and the Catholic Orphans' Home in the outskirts of Philadelphia, which is building through the liberality of the Misses Drexel. Very few changes have been made in the management of the institutions during the past year.

Mr. James B. Scott, of Pittsburg, has been appointed a member of the Board of Public Charities in place of Mr. Geta C. Shidle, of Pittsburg, resigned. Dr. Thomas G. Morton, of Philadelphia, Dr. J. W. C. O'Neal, of Gettysburg, and Dr. George I. McLeod have been reappointed, their terms having expired.

RHODE ISLAND.

A. B. Chadsey.—All the penal, correctional, and reformatory institutions of Rhode Island are situated about six miles from the city on high ground, sufficiently isolated to be free from outside influ-

ences and annoyances. They consist of a prison, completed eleven years ago, and combining all modern improvements and facilities for mechanical industries as well as the safety and comfort of the inmates; a House of Correction for both sexes, the male portion employed in the cultivation of the farm for growing all the ordinary farm crops, from which a considerable portion of their subsistence is obtained, including the milk from about fifty cows; an almshouse for the alien poor; a Reform School for boys, on the cottage and open system, with school-rooms, workshops, and out-door work in the growing of crops, and other labor incident to farm-work; also a school for girls on the open system, about three-quarters of a mile from the boys, and entirely disconnected. The five institutions referred to comprise a population of about 1,000, to which is added an Asylum for the Insane, of about 465 inmates.

GEORGE F. KEENE, M.D.— The State of Rhode Island has 466 chronic and incurable insane under its charge at the present time, and the numbers are constantly increasing. The State Asylum is but about eighteen years old; for, previous to the year 1870, the chronic insane were distributed over the State in the almshouses of the various townships, while the more excited and violent class were boarded at the public expense at the well-known Butler Hospital, a private institution. About the year 1869, a wooden structure was erected upon the State Farm at Cranston, R.I., and a large number of the insane were transferred thereto; but, finding after a few years that this building was inadequate, two others were constructed on the same general plan, and shortly filled up, necessitating the erection of two more buildings, which were constructed of stone. These, again, after a few years, became inadequate to accommodate the constantly increasing numbers; and a third set of buildings was erected about the year 1884, and a law passed by the State legislature whereby all the chronic insane were to be transferred from the various almshouses of the State and confined at the State Asylum in Cranston. By this act, the new buildings were immediately filled to overflowing; and the State was compelled to again construct a fourth set of buildings in 1887, which were as speedily filled as the preceding had been. And now, in 1888, the State finds itself compelled to construct two more stone buildings, together with a third, to be used as an amusement hall or assembly room for the entertainment as well as the religious instruction of its inmates. This group of fifteen buildings is situated in an enclosed plot of about eleven acres in the town of

Cranston, in the immediate vicinity of the other State institutions. The buildings are all one story, each ward being separate and communicating with an ample yard provided with seats and shade. There are six separate and distinct yards. We think that, in adhering to the original one-story cottage plan, the State has built wisely. Among the dangers the most to be feared in the congregation of any large numbers of human beings, fire is perhaps the most terrible; and we feel, therefore, that a holocaust is as far removed from us as from any institution in the country. Again, on the ground of hygiene, we think that the cottage system is, without doubt, the most healthful, furnishing the least difficulties to ventilation and the most obstacles to the spread of epidemics of contagious and infectious diseases. Again, there is that freedom from restraint, so irksome to all, but more especially to the over-sensitive insane; and our wards are remarkably quiet. The doors are open; and our patients are much in the open air, which is much more conducive to health than a more rigid confinement. Another important factor in our State Asylum is a separate and distinct building for the sick, with comfortable beds and special diet, the ward being presided over by a competent and skilled nurse.

SOUTH CAROLINA.

N. W. Brooker,— I do not feel that I am a long way from home and among strangers, so much as I do that I am among friends. It has been seven years since the State of South Carolina has been represented in this convention, and I am glad we have the honor to have been sent by the governor of South Carolina to meet you on this occasion.

The South is not without very great interest in your work. We have read with interest the accounts of these conventions of charities and correction and of the progress that has been made throughout the North toward the benefit of the suffering of our human race, and I am glad that the officers of our institutions, and particularly the governor of our State, are so interested as to make the appointment of two of us. The object of our coming is to learn of the advancement and progress of this great work, not to make reports for your benefit. We are peculiarly situated, as you know; and it would be interesting to a large number, I have no doubt, for me to make the statement that previous to the war between 1861 and 1865 such a thing as a penitentiary in South Carolina was unknown. It was only after the emancipation of the slaves in the State of South

Carolina that we found it necessary to begin this system of punishment. Immediately after that, when a large majority of our population had become citizens of the State, frantic with the joy of freedom, but ignorant and superstitious, it was necessary to ordain extreme means, in order to control that element of our population. Then came the establishment of the penitentiary. It is one hundred and fifty miles from the sea at Columbia, and about the same distance from the Piedmont region; and I suppose there is not a healthier spot in the State. The walls enclose eleven acres of ground, and a handsome gardening business is done within them. On five acres last year, they raised in cabbages alone $546.50. This system of farming is for the benefit of the institution, for its support. The legislature does not appropriate a single dollar for the support of the institution, and will not unless we should be overtaken by some disaster. They give us the naked convict, and we are to provide the material to make his clothes. The convicts make the clothes by their own labor, and put them on and wear them out; and we raise the produce which they eat. We have a manufactory of shoes where we have the convicts employed, hired to a contractor; and a manufactory of hosiery, under another contractor. We have also a farm of two hundred and sixty acres outside the institution, where we raise supplies; but, for the support of the penitentiary, we have the system of hiring the convicts. We have about three hundred upon a farm, about ten miles out, where we have comfortable stockades for them. Out of about a thousand convicts there are only about fifty white persons. The negroes are naturally plantation hands; and we find it well to let them out on farms, where the old and the young, the weak and the strong, can all find something to do. We have an excellent farm, on which last year we raised enough to bring thirty-one thousand odd dollars, besides having lost by an immense freshet about a thousand bales of cotton.

In addition to that, we have a force of convicts in the phosphate beds in and round Charleston, and another force on the railroad. They are all under the control of the officers of the institution. The legislature appoints a superintendent and a board of directors, who have charge of the penitentiary. The governor of the State meets with that board as a member *ex officio*. We look carefully after the comfort and health and improvement of the convicts. Not a convict goes from the institution without an officer with him. The hours of labor are regulated by law, and it is the duty of the officer of the institution to see and understand that the convicts are not over-

worked. The surgeon of the institution has them under his control, and visits them as often as necessary. We pay the local physician also, so that extreme care is being taken. The mortality is exceeding small, from one and a half to two and a half per cent.

The pardoning power is with the governor. The board of directors at certain times are authorized to make recommendations for that purpose. We have a regular chaplain, whose duty it is to minister spiritually to the convicts. We have a nice chapel within the grounds, where they are required to assemble for worship. Last year there were thirty-four conversions in the institution. These chaplains are paid by the State.

For manufacturing the clothing, we have looms. About fifty women do the work. They spin all the cloth and make the clothes. For the past six or seven years, we have been working the surplus labor in digging a canal by the Congaree River, which runs between the institution and the river, with the expectation that finally there will be located manufactories where we can use the convicts and have them employed under the immediate supervision of the penitentiary, and yet where they may support themselves. The work, as it now stands, is worth half a million dollars; and it is only half completed. The legislature stopped this work as a State enterprise, and sold it out to the city of Columbia; yet the same prospect is in view of our getting enough work here, for the city is moving very rapidly toward the completion of this great work.

The brick buildings of this penitentiary are worth about $10,000. I reckon that I may say that the main prison, which has been built about fifteen years, cannot be surpassed by any institution of the kind in the United States. I know of no other building of the kind of its magnitude. It is a tall structure, five stories high, seventy feet wide, two hundred feet long, and is ascended by an outside flight of iron steps. I met a man awhile ago, who did not know that I was one of the directors of this institution, who was descanting upon the punishment of the negroes. He said that they had little holes, about four feet square, in a rock edifice to keep them in; that they took a "nigger" by the heels and pitched him in for the night, and in the morning they caught him by the heels and pulled him out again. I asked him when he was there, and found that he had never been inside the institution. The cells are 7 by 5 by 8, with a comfortable bed and a rug on the floor, usually warm and agreeable; that is, as agreeable as convicts could expect. There are now 625 cells; but there will be 1,000 cells when it is finished, the whole at a cost of $500,000.

This has been no little work for our little State; and, I think, it is wonderful the interest our people have taken in our colored population. Before the war, it was not necessary to have an institution of this kind. There was very little stealing done. It was a disgrace to steal, and it still is among some of them. I do not say it is not a disgrace now among the white people. Before the war, the slave was controlled by his master, and the white thief was whipped or given to understand that he had so many days to leave the State. The cities had some other punishment for them. It is still a disgrace to steal, unless a man is lucky enough to steal a whole bank and get away with it to some other country. This is called smart.

Our Insane Asylum is a grand thing. We have also an Institution for the Deaf and Dumb, where they are cared for; and the cities of the State have their own organizations for charity. The inhabitants all alike have the same advantages in the poorhouses. We have white and colored in the penitentiary and in the lunatic asylum. They have different sleeping-rooms, but are under the same treatment; and they have the same educational advantages, so far as the public is concerned. The constitutional tax is equally divided *pro rata*.

TEXAS.

Rev. R. C. Buckner, D.D.— Of State institutions, Texas has two penitentiaries of large capacity, and filled to overflowing, so much so that to work convicts outside the prison walls is a matter of necessity, whether otherwise desirable or not. These prisoners are well cared for, and their mental and moral training is not neglected. Suitable books and newspapers are furnished them, and they have preaching by chaplains. They are also organized into Sunday-schools, the one at Burke so well organized and wide-awake as to have applied for membership in a late State Sunday-school convention; and they were received, the chaplain acting as their delegate.

Texas has two large and well-appointed lunatic asylums, each filled with well-cared-for patients; also an Asylum for Deaf-mutes, and a large and admirably conducted Institution for the Blind. These are not, however, adequate to the necessities of the case; and the State legislature at a late special session wisely made liberal appropriations from a full treasury to make larger and still more efficient the lunatic asylums and the Institution for the Blind.

Great progress is being made in the right direction under the wise administration of our governor, the Hon. L. S. Ross.

In addition to the appropriations already referred to, the State has provided means for a Reformatory, and is improving large and beautiful grounds for the early erection of a State Orphanage. For this State Orphanage, the legislature has appropriated only $15,000; but it is richly endowed by lands that were set apart for that purpose when Texas was organized as a republic,— the same time at which, with remarkable foresight, such a munificent appropriation of the public domain was made for school purposes as will soon give Texas, without taxing her citizens for the purpose, the grandest State school in the world.

We also have a number of private charitable institutions in our State. The Catholics have two orphan asylums, one in Galveston, the other in San Antonio.

Protestants and Israelites combined have one at Galveston, restricted by charter to Galveston Island. Bayland Orphans' Home is another worthy institution at Houston. It is supported in the main by the charitable people of that city. The Odd Fellows have at Corsicana a Widows' and Orphans' Home. The buildings are not completed, but are to be large and substantial. They now have a few inmates.

There are a number of ladies' benevolent societies in different parts of Texas, strictly local in their work, various in their methods, and praiseworthy as to purpose and results. We also have the Buckner Orphans' Home, of which I have the general management. This is near the city of Dallas. It now has in its family one hundred children from all parts of the State, representing various churches and nationalities. This institution has an endowment of a few thousand dollars and five hundred acres of excellent land. It is under Baptist management, but is strictly non-sectarian in its benefactions.

The Woman's Home and Day Nursery at Dallas is managed exclusively by women. The Dallas Humane Society has been recently organized.

Under the patronage of the Woman's Christian Temperance Union, a home for misled women is being provided. They have procured sufficient and well-located grounds for buildings yet to be erected, but for the present are placing such unfortunates as they can with families willing to take them and fortify their purpose of reformation.

VIRGINIA.

Gen. S. C. Armstrong.— For some years past, the officers and graduates of the Hampton School, and in particular our chaplain, the Rev. Mr. Frissell, have been in the habit of visiting the jails and

poorhouses of the State, and have thus not only become cognizant of local abuses, but also have grown somewhat familiar with the conditions which create them. The environment of the paupers and criminals of the Southern States differs so much from that of those of the North and West as to present some very interesting suggestions; while we have, additionally, upon our hands the problem of legislating for the criminal classes of two distinct and antipathetic races.

Our experience in Virginia, broadly stated, is that the sparse population, the cheapness of living, and the steadily improving labor market reduce the number of hopeless criminals of either race to a minimum; while the fact that the negro inherits few markedly vicious tendencies, and is weak rather than wicked, makes the field a remarkably hopeful one.

There is, at present, but one penitentiary in the State (Richmond), which provides for about one thousand prisoners. These are classified as follows: —

In Penitentiary Oct. 1, 1887.

White men,	168
Colored men,	564
White women,	5
Colored women,	61
	798

On Public Works.

South Atlantic & Ohio R.R. Co.: White men,	14
" " " " Colored men,	114
With Russell County: Colored men,	41
	169

Thirty different trades and occupations are represented, "laborers" being largely in the majority. Twenty-six varieties of crime, including miscegenation and mule-stealing, are on record, nearly one-third of the commitments being for house-breaking.

A recent inspection made by the ladies connected with our school, one of them a physician, shows that the condition of the buildings as to ventilation and cleanliness is fairly good. The food, as to quality, quantity, and preparation, is a fair average; while there are no evidences of cruelty or unnecessary restraint. On the other hand, there is no matron, the only woman in authority being a female convict, who, under the title of "hospital stewardess," has charge of the sick of her own sex, no suitable occupation for the women, no classification or separation of the prisoners, no attempt at reform work, and

no supervision from outside except as the Sunday services, which are held by young men from the Richmond College, may be so considered. Furthermore, the system of hiring the convicts, under contract, to companies and individuals, while not so utterly bad as in some States, is from every point of view unjustifiable, and should be discontinued as soon as possible. There is no State reformatory or similar institution, the county jails acting as feeders to the penitentiary, and comprising within their limits the entire penal system of the State.

It may seem unduly optimistic to say that it is in this very absence of any attempt at reform work, which at the first glance strikes the observer as indicative chiefly of a low civilization, that we find one of our chief reasons for encouragement; but an analysis of the causes which have produced this apparent indifference will perhaps justify our position. An impoverished public treasury, a general low tide in individual resources, and the fact that the criminal class is as yet neither sufficiently large, shrewd, nor violent to make itself felt as immediately dangerous, have combined to postpone any definite action; and this holds good in regard to the State charities, which seem to an observer, accustomed to the almost reckless generosity of the North and West, to be surprisingly few and weak. Four insane asylums and one asylum for the deaf and dumb and the blind complete the list; and the complaints of overcrowding and want of funds are general. In these institutions, so far as we have had opportunities to observe, the general management is as good as is possible under the restricted conditions. In the hand-to-hand struggle with poverty from which the people of Virginia are just emerging, there have been compensations in various directions where they would least be looked for. In these asylums, we find that, instead of the assistant physicians being young and inexperienced, as is usually the case, they are men of middle age, of experience, and often of marked ability, the reason for this being that, low as the salaries are, they are above the average of professional incomes in this State. The nursing force also seems to be made up of good material, though here the lack of efficient training tells heavily against them, and can only be met by the establishment of training-schools. The overcrowding and other difficulties arising from lack of funds prevent the use of curative methods, and make the asylums simply homes for chronic cases, which, it is needless to say, is both unscientific and expensive.

There is no State provision whatever for the sick poor, which is

again both extravagant and short sighted; while from the humanitarian stand-point it is hardly to be excused.

But the existing evils are none of them remediless; and, in whichever way we look, I find the summing up of the situation to be that the field is promising because there is so little to be undone,—it is a blank, not a chaos, with which we have to deal. There is here the nucleus of a good public sentiment, there are few or no political complications, no denominational obstacles, and as yet no masses of vice arrayed against us; while the rapid development of the material resources of the State is making it, year by year, easier to obtain the dollars which, for this purpose at least, are almighty.

A wise and scientific system of reform work inaugurated now upon a basis which should make it independent of political influences is the immediate and pressing need. The present favorable conditions are rapidly changing, and it will not take long for existing elements of danger to get beyond control. As yet they can be handled; and, emphatically, now is the time for action. This conviction has so far taken shape in my own mind as to induce me to believe that it may be possible to purchase an estate of some eight hundred acres in the neighborhood of Hampton, which is in every respect admirably suited for the establishment of a reform school or schools. If we could secure from private charity the amount necessary for the purchase of the land, $20,000, and possibly also some part of that required for the buildings and outfit, obtaining from the State an appropriation for annual expenses, a plan could be devised by which the appointments would be put beyond the reach of political influence and the control thrown into the hands of men and women who would be selected as thoroughly fit for the work.

While as yet I have been able to do little more than make suggestions in this direction, I have strong faith that the idea will be found practicable, and, in view of the progressive spirit of many of the State officials, feel the outlook to be moderately hopeful, especially as Virginia, being already a leader among her sister States, will realize that her position gives to any action of hers a value greater than the face of it.

WISCONSIN.

J. H. Vivian.— There has been no session of the legislature since our last report to this Conference, and consequently no change in the legal status of our penal and charitable institutions.

Except "county asylums for the chronic insane," no addition to or enlargement of our public institutions is contemplated during the

current year. The new main building to complete the School for Dependent Children at Sparta has been finished and furnished; and the school buildings are now as large and commodious as the necessities of this class of dependents are likely to require, as children can probably be placed in families so fast as to prevent overcrowding. The increased capacity of the buildings will enable the management to hold the children until all proper care has been taken to inquire into the character of the homes in which they are to be placed. The supervision exercised over those placed out by the gentleman who has that matter in charge seems to be most satisfactory.

There has been no change in the management of the State prison nor in the mode of utilizing prison labor. The same contract obtained a year since still continues.

We are accomplishing somewhat in the improvement of the county jails, etc., both in the character of the buildings and in their management. Since our last report, two new jails have been erected, adapted to the separate system; but we find that, to make these a success, it is necessary not only to construct the buildings properly, but also to construct, or rather reconstruct, the sheriffs who supervise them.

Under the recent laws, giving the State Board of Charities and Reform the power to condemn jails of a certain character, two county boards have been notified that, unless new jails are constructed during the year, the old ones will be condemned. In one of these cases, the county board immediately submitted their plans for a new building, which is now in process of construction. In the other case, the county board proposes to question the legality of the State Board's action; but, as the judge of the circuit coincides with the State Board, it is not likely that any person will be consigned to that jail after the State Board has issued its edict of condemnation. It is probable that, under this law, the State Board will condemn several other jails if the different counties do not take proper steps to improve them. There has been no change in the management of our State institutions since our last report, except in the Northern Hospital for the Insane at Oshkosh. The former superintendent, Dr. Wigginton, resigned, and was succeeded by Dr. Walter Kimpster, who also resigned after a short service. The vacancy has been filled by the appointment of Dr. C. E. Booth.

In the Milwaukee County Asylum,— semi-State,— Dr. Hare, the superintendent, resigned in consequence of ill health; and, at latest report, his successor has not been appointed. In the management

of our county asylums for the chronic insane, no special changes have been made, except such minor ones as experience has shown to be necessary to their more successful operation. One of these is that of insisting on the maintenance of large gardens, not only for growing vegetables, but of small fruits also. Not less than eight acres of such garden are the minimum prescribed for each hundred patients. These, worked by the patients themselves, will add much to their well-being, both in improving their diet by the product of the garden as well as in the addition to the amount of light occupation. There are now sixteen of these asylums. One more is being built, and one of the smaller ones is being enlarged. As the annual increase of our insane is not less than one hundred and fifty, it requires the construction of three of these asylums every two years, to prevent the overcrowding of our State hospitals. To secure the erection of these, it requires frequent consultation of our State Board of Charities with the county boards. As one consequence, we find a better appreciation on the part of the county boards and of the general public of the work of the State Board, not only in this one direction, but in its efforts to elevate the tone of all our penal, reformatory, and charitable institutions.

The population of our various State institutions at the close of the last month was as follows : —

State Hospital for the Insane, Mendota,	460
Northern Hospital for the Insane, Oshkosh,	603
School for Deaf-mutes, Delavan,	205
School for the Blind, Janesville,	81
Industrial School for Boys, Waukesha,	360
State Prison, Waupun,	441
State Public School, Sparta,	116
	2,266

Of the semi-State institutions : —

Industrial School for Girls, Milwaukee,	193
Milwaukee County Asylum, Wauwatosa,	345
In various county asylums for the chronic insane,	1,361
Veterans' Home,	60
	4,225

As the reports for the State institutions are made biennially only, the cost of their maintenance during the past year cannot be given ; but it will not differ materially from the last report.

The reports from fifteen of the county asylums for the chronic insane show the average cost of these asylums for the past year to

have been $1.61 per capita per week. The report from the sixteenth, when it shall have been received, will slightly increase this general average, the cost of maintenance in this asylum being larger than in most others, owing to the insufficient size of the farm attached to it.

The one thing in which Wisconsin is behind some of its sister States is in the care of the feeble-minded. All efforts of the State Board of Charities and of many other philanthropic individuals to induce the powers that be to provide a Training School or a Custodial Home for this deficient class have hitherto signally failed; but we are not disheartened, but will "fight it out on this line" if it takes a lifetime.

XIII.

Minutes and Discussions.

SECRETARY'S REPORT.

FIRST SESSION.

Buffalo, N.Y., Thursday night, July 5, 1888.

The Fifteenth Annual Session of the National Conference of Charities and Correction began on Thursday night, July 5, 1888, in Concert Hall, Buffalo, N.Y. The Conference was called to order at eight o'clock. The chairman of the Local Committee, T. Guilford Smith, presided during the opening exercises. Prayer was offered by Rev. T. Ralston Smith, of Buffalo.

The chairman of the Local Committee expressed the regrets of the committee that the Governor of the State of New York was unable to be present on account of official duties. He had, however, commissioned one of his staff, General George S. Field, to convey his regrets and good wishes to the Conference. General Field then read the following telegram: —

Governor Hill regrets exceedingly that he will be deprived of the pleasure of meeting and welcoming to our State, at Buffalo this evening, the distinguished delegates to the National Conference of Charities and Correction. A previous engagement occupying the past two days, and pressing official duties, prevent his being present and joining in a work which commends itself to all.

An address of welcome was delivered by Hon. Sherman S. Rogers (page 1). The following telegram was read from the mayor of the city of Buffalo: —

I regret my inability to be present to-night at the opening of the Conference of Charities and Correction. I cordially welcome the delegates and their friends to Buffalo. May the work before them be of beneficial character, and within time be crowned with success. I take pleasure in tendering to all the freedom and hospitality of the Queen City of the Lakes.

(Signed) PHILIP BECKER, *Mayor.*

A response in behalf of the Conference was made by Philip C. Garrett, of Philadelphia (page 4).

The President's annual address was made by Dr. Charles S. Hoyt, of New York (page 8).

On motion, it was voted that the members present from each State and Territory be requested to report to the President one of their number to act upon the Committee to select the Time and Place of next meeting.

On motion, it was voted that a Committee on Credentials be appointed, to consist of one person from each State and Territory represented.

On motion, it was voted that a committee of seven be appointed on the organization of the next Conference.

On motion, it was voted that a Committee on Resolutions, to consist of nine members, be appointed, to which all resolutions that might be introduced should be referred without debate.

On motion, it was voted that speeches in discussion should be limited to ten minutes.

Adjourned at 10.15 to the banquet room for a reception and concert tendered by the Local Committee.

SECOND SESSION.

Friday morning, July 6.

The Conference met at 9.30 A.M., the President in the chair. Prayer was offered by Rev. J. W. Bashford, of Buffalo.

The subject for the morning was Reports from States. In the absence of the chairman of the Committee on Reports from States, William Howard Neff, of Ohio, the President, Dr. Hoyt took his place in calling on the various States, while Bishop Gillespie took the chair.

The report from California was made by Mr. E. T. Dooley (page 293); from Delaware, by Mr. John Massey (page 306); from the District of Columbia, by Mrs. Sara A. Spencer (page 310); from Maryland, by Mr. A. G. Warner (page 332); from Massachusetts, by Captain H. S. Shurtleff (page 336); from Michigan, by Dr. Henry M. Hurd (page 338).

The report from Minnesota was read by Mr. J. D. Ludden (page 343); from Ohio, by Dr. A. G. Byers (page 356); from Rhode Island, by Mr. A. D. Chadsey (page 362) and Dr. George F. Keene (page 363); from South Carolina, by Mr. Henry W. Brooker (page 364).

At the close of Mr. Brooker's report, General BRINKERHOFF, of Ohio, spoke as follows:—

General BRINKERHOFF.— Reference was made by the gentleman from Carolina to an orphan asylum. I want to say, if any of you go to Charleston, do not miss seeing the Orphan Asylum referred to. It is one of the oldest in the country; and it is, at the same time, one of the most beautiful. I think it is an ideal institution. I doubt if there is an orphan asylum superior to it anywhere. I am glad to give that testimony. I want to bear testimony also with regard to the Insane Asylum. It is up to the standard of our average insane asylums. South Carolina is making progress in every direction.

A report from Texas was read by F. B. Sanborn (page 367); from Wisconsin, by Dr. J. H. Vivian (page 371).

The President then called on ex-Governor Fairchild, of Wisconsin, for a few words. General FAIRCHILD spoke as follows:—

General FAIRCHILD.— I once knew a little boy, a thrifty chap, who had a little money-box; and, after he had gathered together a little money, he often showed his hoard to his friends. He always showed his gold pieces first, and his nickels last. So I crawl along, a modest nickel, to make my bow. I have not come with any prepared address; but I wish to thank you, ladies and gentlemen, for the great and good work you are doing for us, the people. It happened that early in my life I became very much interested in these subjects, without knowing anything about them. But, during my official life in my younger days, I felt that the care of the dependent, the deficient, and the criminal classes was one of the most important that could attach to our State government; and one of the special pleasures of memory that I have now is that the efficient State Board of Charities and Reform of Wisconsin is one of my political children. And here before me sits the president of that Board, one of the original appointees; and the work they have done for us is beyond telling. From a very low position in this matter, Wisconsin has come to the very front; and I think I may speak for the State Board, when I say, Come to Wisconsin, and criticise our institutions, if you can. In my younger days, I urged the establishment of a school for imbeciles, till they began to talk of it as "Fairchild's Fool-school"; and some of my opponents, who tried to be funny, said I wanted a place where I might go myself some time. But I am still strongly in favor of that school, and I hope to live to see the day when our imbecile children shall be gathered together into a school of their own.

We have established this year another charity, of which we are very proud. It is not a charity, either. It is a Soldiers' Home. They are very common now throughout the Union; but we have a home where not only the old soldier and the dependent soldier, who has gone to the wall, and must be taken care of there or at the almshouse, can come, but his old wife can come with him. We have resolved that the soldier who fought for his country, and his wife who stood by him, and

toiled at home while he was gone during those years of humiliation and sorrow,— from 1861 to 1865,— shall have a home where they can live together and die together.

My heart has been filled with another subject outside charity within a few days. Truly, the angel of peace and good-will has been hovering over this land of ours. I have been hobnobbing with the "Johnnies" at Gettysburg for several days, and it has been most delightful and healthful for us all. We all enjoyed it,— the men who wore the gray and the men who wore the blue. And I found this: that the fellows who wore the gray can draw as long a bow as any fellow who wore the blue. All over the field they were gathered together, exchanging inaccuracies,— perhaps that is as good a word as I can use.

For one citizen of the United States, I thank you heartily for the work you are doing. To the unthinking people, this meeting may not seem of much importance; but we know that from this hall will go forth a stream of great good to this country. If you do not receive your reward here, I know that you will receive it beyond the water. Next year, I shall ask the Governor of Wisconsin to appoint me a delegate to this Conference; and I will bring my two ears with me, and I will sit and listen throughout the whole session.

Mr. STORRS explained that the erection of Soldiers' Homes had not been included in State reports, because they were not considered charities.

Dr. BYERS said that he had reported the erection of one in Ohio, not because it was a charity, but because it was built by the State.

Adjourned at 12.40 P.M.

THIRD SESSION.

Friday night, July 6.

The Conference met at 8 P.M., the President in the chair. He called the meeting to order with a gavel presented to him by the Local Committee. In the absence of a report from New Hampshire, a brief verbal report was made by F. B. Sanborn (page 355); from Dakota, by Dr. O. W. Archibald (page 303).

The following committees were announced:—

Committee on Resolutions: Andrew E. Elmore, of Wisconsin; W. J. Sawyer, of Pennsylvania; Lemuel Herenden, of New York; P. G. Hubbell, of Minnesota; P. N. Costello, of Ohio; D. Spaulding, of Kentucky; G. F. Keene, of Rhode Island; A. G. Warner, of Maryland; L. J. Hall, of Colorado.

Committee on Organization of the next Annual Conference: Philip C. Garrett, of Pennsylvania; F. B. Sanborn, of Massachusetts; Fred.

H. Wines, of Illinois; A. G. Byers, of Ohio; Dr. O. W. Archibald, of Dakota; C. A. Gower, of Michigan; T. J. Lipscomb, of South Carolina.

The regular order for the evening was then taken up, "Industrial Training." The first paper on this subject was entitled "Practical Technological Training in the State Industrial School at Rochester," by Levi S. Fulton, Superintendent, (page 215).

A paper on "Industrial Training in the New York Catholic Protectory" was read by Hon. Henry L. Hoguet, of New York (page 219).

A paper on "Industrial Training in Reform Schools" was read by C. A. Gower, of Lansing, Mich. (page 229).

DISCUSSION ON INDUSTRIAL TRAINING.

Mr. Levi S. Fulton, chairman of the Committee on Industrial Training in Juvenile Reformatories, was asked to open the discussion by a few more details of the work as conducted in his school.

Mr. FULTON.— We have twenty-six benches, with twenty-six sets of the best tools that can be made. Each tool is numbered to correspond with the bench. The boys are taught to keep these tools in order. We have a pattern-making and wood-turning shop, with twelve lathes and benches; a foundry sufficient to work about twenty boys, where they are taught moulding; and a blacksmith shop, with ten forges and ten sets of tools. Each of these shops has an instructor, who spends his entire time with the boys. They have learned, among other things, to iron buggies. They ironed mine without the foreman touching a hand to it. I have great confidence in that buggy, because it was ironed by the boys. We have a bricklaying and plastering shop, one hundred feet by thirty, in which they are taught to lay brick and plaster. We have foundations for buildings of different sizes; and at first they lay dry brick, and then a few courses with mortar. The mortar is all scraped off again, and mixed again. They learn to set the sills, the window-frames, the caps, and make the building complete. When it is done, they take it all down, scrape off the mortar, and grind it over again. A few bricks are wasted and broken, of course. But it costs little to run that shop. We have a tailor-shop, a shoe-shop, a school for architectural and free-hand drawing, and we have also in contemplation and preparation a machine-shop and a printing establishment. My experience has satisfied me that the greatest element of success in an institution for the reformation of juvenile delinquents is this system of industrial training.

Mr. FREDERIC COLLINS, of Philadelphia.— The city of New York and the city of Philadelphia were the first to inaugurate in this country reform schools, or houses of refuge, as they were called. The annual reports show that about forty thousand children have passed through them. The absolute knowledge that has been obtained of

their permanent reformation gives the best proof that can be had of the efficiency of the work. From the very beginning, the methods of industrial training have been in vogue. Without this, I believe that these reformations would have been very imperfect. I would say in all confidence that, by accurate records kept by the Philadelphia House of Refuge,— and these records are kept by our visiting agent and matrons, who visit our children at least twice in each year for a period of three years after they leave the institution,— we claim that from seventy-five to eighty per cent. of these children are permanently reformed. Of our eight hundred children,— and that is about our average number,— every child is employed for six hours a day. Tasks are assigned them according to their age and physical conditions, and those tasks are not oppressive. They perform them with cheerfulness and readiness, and acquire a knowledge there which I am sure in most cases will enable them to maintain themselves after they leave the institution. The interesting account of the Catholic Protectory shows what can be accomplished. The statement made by Mr. Fulton is most interesting. It presented facts which must prove very valuable to all kindred institutions, showing what can be done with children and the great variety of branches of industry which can be introduced. Owing to the overcrowded condition of our institution and the necessity for a more thorough classification, we are about to remove it into the country, and there organize it on the family system. For this purpose, the citizens of Philadelphia have contributed within the last three months the sum of $250,000.

T. J. CHARLTON, Indiana.— I am specially interested in the industrial work done by reformatory schools, and I am satisfied that Mr. Fulton's has taken the lead in reference to technological work. The matter of teaching boys trades is very important. My objection to the way shops are generally carried on is that in some of them a boy only learns one part of the business. If he could be changed about, so that he could learn every part of the work, then it would be a complete training. In many institutions there is only one person willing to change a boy from one piece of work to another, and that is the superintendent. I have never found a man or woman who did not object to changing a boy after he became useful at some particular branch of it. In our reform schools there are many boys from the city, not so many from the country. But there are a great many homeless city boys who should be put into homes as early as possible, but there is something besides training in shops that these boys need. I have secured homes for from about forty to fifty boys a year with farmers, and I find one of the first things to teach such a boy is to respect the women folks. I have had boys who have not shown proper respect for the mistress of the house; and, when they have lost her favor, they have lost their best friend. As a rule, city boys, when put on a farm, do not like to milk or carry in wood or do anything to make themselves useful about the house. I would like to have a dairy and teach the boys to be good milkers, and how to saw wood, feed cows, and curry horses, and so to prepare them for homes in the country. Our institutions are run too much for making money.

When I went into the institution work, the governor said to me, "I hope you will keep it up to the standard." That meant to put so many dollars a year into the treasury. I said to him, "I mean to break that standard all to pieces." I think we ought to quit turning our institutions into money-making machines. The object of all our labor should be instructive, *not* productive.

Mrs. L. L. Brackett, Superintendent of the Lancaster (Mass.) Industrial School, was invited to address the Conference, but declined on account of the lateness of the hour.

Mr. H. Thane Miller, Ohio.— I do not believe that the highest element for the reformation of boys and girls is this mechanical work. I believe in it thoroughly as one element, but I believe there is something higher. I believe a man may make a first-rate shoemaker, but, unless his own soul has the preparation of the gospel of peace, he is going to be lost. I want to see this technologic training crowned and permeated and covered all over with the building up of Christ in the heart. In our Cincinnati Reform School, we have shoemaking and tailoring and horticulture and sewing machines, and all these industries for teaching the boys and girls to be useful men and women. But I hope that, while you are giving so much attention to these matters, you will see that the boys and girls receive such moral and spiritual lessons that they shall be prepared for the mansions of God on high.

Mr. Cadwalader Biddle.— There is one subject that I have been surprised has not been touched upon more fully in this argument. The gentleman from Indiana hinted at it, when he referred to the necessity of inculcating respect for women in the minds of these youthful incorrigibles. All public institutions should be modelled after the family as much as possible. And it seems to me that in all such, especially in those having charge of children, there should be in the management some female influence. It is not sufficient to have a board of male managers to elect a superintendent and a matron to look after the interests of the institution; but, in addition, they should have women with authority to take part in its government. They should look after the management of that household as they would after that of their own homes; and I believe every one of our institutions would be strengthened and made better if, in addition to the male managers, a certain number of women were added to their boards.

Dr. Byers.— Mr. Collins spoke of his children working six hours a day. Now I like this division better, four and a half hours for work, four and a half for study, ten for sleeping, and five for eating and play. I do not believe sufficient attention is paid to the social training of children.

Mr. J. W. Brown, St. Paul.— I represent a school the nearest the North Pole of any in this country. The Reform School of Minnesota was organized twenty years ago; and, since that time, we have received about a thousand children. We have now about two hundred

boys and thirty-three girls. They come to us ignorant of book-learning, and totally ignorant of how to work. Our managers, wisely determining that it was necessary to teach them not only how to read and write, but also how to get a living, organized, almost in the beginning, a shop in which tinware was manufactured for sale. We also manufactured boots and shoes. In the tin-shop, the boys are taught the whole trade, so that they can make anything, from a tin cup up to a wash-boiler. You can find the graduates of that shop employed as foremen all through the State of Minnesota. As the school increased, a wood-working and toy shop was introduced. We have in this a branch of business that does not come into competition with any other manufacturer in the State. We are the only firm, I think, west of Milwaukee, that manufactures the class of goods that we do,— boys' express wagons, sleighs, rocking-horses, etc. We teach them scroll-sawing, wood-turning, and painting. We have in charge of our paint-shop a graduate of our institution. Our buildings are all heated by steam, and the plant is in charge of a graduate of the school. During the past year, we put up a building large enough for fifty boys. The lumber was bought in the rough, and was worked out by our boys. We employed a foreman, and all the rest of the work was done by the boys ; and there is not a better-looking or better finished building on the place. We have never run our shops with the idea of gain, but for the benefit of the boys. We do not claim to have the best system of industrial training. I rather think Mr. Fulton has something better at Rochester ; but we are to change the location of our school, and then we hope to take advantage of all the improvements in this line.

Z. R. Moody, Oregon.— I have been very much interested in the discussion going on. My State of Oregon is rather isolated, and a sparsely settled country. We have a small population, but we have representatives of the unfortunate as well as of the criminal class. Our penitentiary has probably never had 300 inmates. We have industries carried on. We make staves. In the Insane Asylum there are no industries, but the patients are employed in making their own clothing. There is no labor hired outside of the institution. They carry on the farm, and produce all that they use. Until 1883, the patients of that country were being cared for by private persons, the State not having any building of its own. They were boarded out at five dollars a week. In 1880, the State levied a tax, and built a building. We have room for about 412 patients. At the present time, it is full. We have other charitable institutions, but not many requiring State aid. The blind are schooled, but have no industries. There are probably only about twenty-five pupils, and the State supports them. The mute are provided for in the same way. We have an Orphans' Home, aided partly by the State, but supported largely by private contributions.

Adjourned at 10.25 P.M.

FOURTH SESSION.

Saturday morning, July 7.

The Conference met at 9.30 A.M., the President in the chair.

Before taking up the regular business of the morning, Rev. L. J. Hall, of Colorado, was invited to address the Conference.

Mr. HALL.— For the last fifteen months, I have been chaplain of the State penitentiary in Cañon City. Many features of my work have given me great encouragement. We had, when I left, 407 prisoners. These men represent every State in the Union and many of the countries across the water. Many are ignorant of law, and are consequently violators of the law through ignorance. Many of them are intelligent men. Some are there from lack of moral surroundings in early life. Some, from sudden temptation, have been led to crime. In connection with our work, we have everything to make the prisoner almost forget his imprisonment. Some think this is wrong,— that a prisoner should be sent to the prison, and there punished ; but the idea is gaining ground that prisoners are our fellow-men, needing only a little propping up to make them good citizens. My work consists in reading letters, attending to the rehearsals in the chapel, and the evening school, to which nearly a hundred come. I take some of the more intelligent prisoners and put them at the head of the classes, and they discharge their duties as though they felt the responsibility and honor laid upon them. Our school is divided into fourteen classes. We have two in Spanish, one in German, one in physiology, one in grammar, one in geography, three in arithmetic, three in reading and spelling, and two large classes in writing. The influence of these studies is a great factor in the reformation of the criminal. My effort is to build up hope for a better future in their hearts. It is no uncommon event for a man to become an honor to the parents he has disgraced and to society whose laws he has violated. There is one called a desperado, one of the greatest terrors of the Rocky Mountains,— one whom the sheriff thought it necessary to detail twelve men to arrest. This man was sent to the penitentiary on a fourteen years' sentence. He is naturally a smart, active man, but ignorant of letters. He arrived about ten weeks ago. I proposed to him to join our school. He could not read nor write. In the first four weeks, he learned to read and write words of four letters. I find him approachable, with some spirit of manhood left, notwithstanding his reputation as a desperado ; and I believe that reformation, even in such a man, is possible. Another effect of our school is to make the men think less of the iron bars and cells and hopelessness, and keep them from plotting to escape. We have Sunday-school in the morning and preaching service in the afternoon, to which the public are admitted. From fifty to one hundred are present from the outside, and nearly two hundred and fifty convicts. Everything is voluntary. The singing of the prison choir and the

music of the orchestra make these services very attractive. We desire to make the prisoner yearn for liberty, not because of prison bars and bolts, but for the benefit which he can derive by being a free man.

The order for the day was then taken up, the reports of the two committees on the subject of Insanity. F. B. Sanborn presented the report of the Committee on the Commitment and Detention of the Insane, in the absence of the chairman, Dr. Stephen Smith, M.D. (page 25).

The report on the Care and Treatment of the Insane was made by A. B. Richardson, M.D., informally. He said that the Committee had thought best to formulate no report, but to allow each individual member to prepare a brief paper on whatever subject relating to this he might select. As a result, he presented four papers. The first was by Dr. Richardson himself, on "Brain Care" (page 69).

Hon. William P. Letchworth, who had been called to take the chair, announced that the subject of the Commitment and Detention of the Insane was open for discussion. He considered the report which had been made one of the most remarkable and valuable papers that had ever been presented to the Conference, and he hoped it would receive careful consideration. He called upon Fred. H. Wines to open the discussion.

DISCUSSION ON PROVISION FOR THE INSANE.

Mr. Wines.— I am a member of this Committee, and might be supposed to feel some delicacy in commending the report made by it; but I had nothing to do with its preparation. I may say, therefore, that I agree with Mr. Letchworth as to its extraordinary value. The credit of it is due to Dr. Smith, the Chairman of the Committee, whose work it is. A portion of the credit is also due to Mr. Sanborn, who rendered Dr. Smith material assistance. I signed it with great satisfaction as a whole,— with more satisfaction, I think, than I have ever experienced in signing any other report to this Conference.

At the same time there are expressions in it which would have been slightly different, had I written it; and I wish to call your attention to three or four of Dr. Smith's propositions, and to have my personal opinion concerning them go upon the record.

The principal point made by him, which gives the report uncommon value, is that it clearly and accurately defines the mutual relations of medical men and the courts in the matter of the commitment of the insane to institutions. If any person is insane, but does not require to be restrained of his liberty, then that person stands to the physician in precisely the same relation as any other sick man or woman. The physician need not ask the opinion of any court as to

his prescription or mode of treatment: that is exclusively the function of the physician. But the principles of law do not warrant the taking away of the patient's personal liberty on the say-so of a physician. For that, the intervention of a court is essential. If it is proposed to deprive an insane person of his freedom for the purpose of treating him more successfully, or for any purpose, the physician must not give the order for commitment to an insane hospital. That order must originate with the judiciary; and the judge who signs it should not sign a mere certificate to the personal and professional standing of the doctor who gives it as his opinion that the patient is insane, but should assume the responsibility for the order made in the case as fully as if he were trying a criminal for his life. It is the judge's own belief, founded on testimony, that the person committed is in fact insane, on which the order must be based. The relation of the physician to the case is simply that of a witness. The medical expert makes the diagnosis, and gives his opinion that, for the good of the patient or that of the community, the patient should be restrained of his liberty; but the court, accepting this testimony and acting upon it, relieves the physician from all responsibility for the order made, which the court alone, and not the witness, is authorized by law to make. This has perhaps never been brought out more clearly than by Dr. Smith; and his statement of the doctrine is peculiarly impressive, since he is himself a member of the medical profession and understands its rights and responsibilities, and is besides a commissioner in lunacy, and in that relation has gained a clear perception of the legal status of the insane.

The ninth proposition enunciated in the report reads: "The application (for an order of commitment) should be made to a judge of a court of record, when practicable; but, if delay would thereby result, the application should be made to a justice of the peace." I do not strongly favor any application to a justice of the peace in any stage of a proceeding for the commitment of the insane. Possibly there may be States in which, owing to the pressure of other business in the higher courts, the intervention of a justice of the peace may be necessary, but I doubt it; and I am positive that nothing less than absolute necessity will justify resource to a justice of the peace in a matter of such grave moment. I like that feature of the Illinois law which confines the duty of passing on insane cases to the county court, which is a probate court and always open. There is the further advantage under such a system that the probate court has jurisdiction over estates, and is the proper court to take charge of the real and personal property of those who are therein adjudged to be insane. Since it is always open, it is as accessible as a justice of the peace.

In the eighteenth proposition, it is said, "The legal custodian of an insane person should report to the judge by whom the order of commitment is issued, quarterly during the first year of confinement and annually thereafter, as to the physical and mental condition of the patient, with such recommendation as to his future care and custody as may be deemed necessary." I agree to the principle that

reports should be made to the judge. Constructively, every person detained under his order is in his custody; and the person having him directly in charge is the officer and agent of the court for that purpose, and subject to its further order in the case. The court needs to be educated to a realization of its responsibility for the prolonged detention of every patient; and it should be informed by its agent, from time to time, of the patient's present condition and prospects. But I do not think it important to establish as a uniform rule the duty of such frequent reports as one in every three months.

The nineteenth proposition is: "Whenever the acute insane can be placed in the care of a suitable private family, with competent attendants and a qualified physician, this method of care and treatment should first be undertaken." As this proposition will be understood, it is rank heresy. How are competent attendants and qualified physicians to be obtained ordinarily in private families? My observation and experience for twenty years, during which I have sustained a *quasi*-legal relation to the insane (and I have seen nearly or quite thirty thousand of them), lead me to believe that, as a rule, the ordinary medical practitioner is lamentably disqualified to take the charge of any insane person. I have personally known instances where serious and almost irreparable injury has been done to nervous and insane persons by good and reputable medical men not skilled in this special branch of medicine. He is liable to make the mistake of depending too much upon hypnotics and narcotics as a means of inducing artificial rest. He very probably fails to appreciate the importance of feeding, in order to restore the lost balance between brain activity and brain nutrition. He falls into errors of judgment which the experience of an asylum physician has taught him are dangerous. The cases in which the insane can be successfully treated at home are, I think, very exceptional. A "suitable" private family to take the charge of recent and acute mania is about as rare (perhaps even harder to find) as a competent attendant or practitioner who has had no training for this particular kind of work. The idea of which this proposition is the embodiment seems to have originated very largely in the imagination of half-recovered patients, who have come out of institutions full of suspicion and strongly prejudiced against them. They receive a limited amount of support in their effort to injure institutions from a few specialists in nervous diseases, whose practice is outside of institutions; but I believe that a well-managed insane hospital — and nearly all our hospitals are well managed — is the proper place for an insane person, and the sooner you can get him there the better.

The proposition as to filing the correspondence of patients does not meet my full approval. A great many letters are written by patients in institutions which ought to be burned. Some of them are wholly illegible. Others are unintelligible. They have no reference to anything under heaven. Some of them are of such a character that they are calculated, if ever read by a stranger, to disgrace the writer. Why should the files be encumbered with them?

If my wife or daughter were insane, and while in that irresponsible condition, without knowledge of what she was saying, were to write such letters as I have frequently seen and read in the institutions with which I am familiar, I should cordially thank the superintendent if he would not forward them to me, or to any one, but burn them at once.

But these are minor points. They do not affect the substance of the report. A more important and valuable document, in my view, has never been issued by the Conference. I should be glad to see a large edition of it printed separately, and scattered broadcast over the country.

A. O. WRIGHT, Wisconsin.— As another member of the Committee, I wish to concur with what Mr. Wines has said with regard to the value of the document. I am very willing to sign that report of the Committee, and to add my praise and thanks to Dr. Smith and Mr. Sanborn. I wish, however, to say one or two things. Objection is made in this report to the use of the terms "chronic" and "incurable" in different departments of the same institution. There are institutions in the State of New York, and in other States, where the line is drawn between institutions for the acute and for the chronic insane. As the report is presented, that is not alluded to, but to the discrimination made between different wards or buildings of the same institution. I agree with the objection to the term "incurable." I do not agree with the objection to the term "chronic." In my experience in aiding in the transfer of a large number of insane from hospitals to asylums for the chronic insane, I have found that those patients are very easily removed by explaining to their friends the real meaning of the word "chronic." I say acute rheumatism is an attack which has recently come on; but, if it lasts and requires a long time to cure it, it becomes chronic, though it is not necessarily incurable. And the same distinction may be made between recent insanity and chronic insanity. The latter is not necessarily incurable, though not so easily curable. I think the distinction between acute and chronic insanity is a very valuable distinction, and ought to be kept up. Still, in the wards of the same asylum, it is so easy to name or number the different wards or buildings that I agree with the statement made here. I only object to the inference that may be drawn in regard to institutions for the chronic insane.

Mr. Wines spoke about the probate judges having the exclusive right to commit to hospitals for the insane. There is a difficulty in the way there in certain cases, when the probate judge is sick or absent; or, as in a recent case in Kansas, where the probate judge himself became insane and nobody could commit him, while he threatened to commit everybody else. In several cases in our own State, probate judges have been seriously sick or absent on vacation; and it has so interfered with the commitment of the insane that we were obliged to secure the passage of a law allowing any judge of a court of record to hear and determine a case of insanity, but that the records of the case shall be all filed in the office of the probate judge, so that the records shall all be in one place. As an actual fact, the

judges of other courts of record are only called on in case the probate judge cannot attend to it at the time. It ought to be in the hands of the probate judge, as a rule.

I think there is a valuable method of releasing insane people in use in Wisconsin, the method of rehearing the entire case of insanity. Any respectable citizen may at any time apply to the probate judge, either of the county where the insane person resides or of the county in which the insane person is confined, for a rehearing of the case of any insane person; and then the case must be determined in exactly the same manner as if it were an original case in insanity, including the opportunity for a jury trial, if demanded. In our experience in Wisconsin, we find this law of rehearing more convenient than the common law process by the writ of *habeas corpus*. It is not often resorted to, because of course there are very few persons who are held as insane whom anybody believes to be sane; but it is a good safeguard. It causes people to feel that, if a sane person should be held as insane, this is an easy and convenient method for determining that fact at any time. I therefore believe in it. It is also a safeguard where there is a question about the commitment papers, or when it is proper to restore a person who has recovered, to rights of property and suffrage after leaving an asylum.

In relation to the method of home treatment of the insane, I wish we might some time hear from Dr. Reed, of Wisconsin, who has made some valuable studies as to the comparative value of home treatment and institution treatment for the insane. His conclusions are in the line of the report of Dr. Smith, and not in the line of the remarks of Mr. Wines.

C. E. Faulkner, Kansas.— I want a moment to speak to some points made by Mr. Wines concerning the recommendations in the report relating to placing patients under the care of private homes, and also to the disposition of the correspondence coming into the hands of asylum officials in their work of supervision.

My experience is similar to that of Mr. Wines. I am opposed to any general plan which seeks to place insane people in families, where they necessarily come under the charge of local physicians.

The disease of insanity, in its varying phases, should be met by the skill of the specialist. I may mention a case coming under my notice a short time ago. A gentleman, an acquaintance of mine, became afflicted with what his physician called nervousness,— a condition which would yield to rest and quiet. I thought I recognized the need of special treatment in his case, and endeavored for months to have him placed in the charge of a hospital for the insane, but failed. After a lapse of six months, he was sent to the Osawatomie Asylum in Kansas, and shortly after died of a progressive form of insanity. Timely treatment in this case probably would not have averted the disaster, but it illustrates the need of skill to recognize deceptive forms of insanity.

As to correspondence and the suggestion that letters written by patients should be preserved, I am of the opinion that they should be destroyed. Locked boxes were placed in the wards of the Kansas

asylums some years ago, and opportunity has since been afforded all patients to address letters to the Board of Trustees without the supervision of asylum officials. These boxes have been the receptacles of fragments of newspapers, scraps of clothing, buttons, and the lengthy but incoherent efforts of patients writing about matters connected with their particular delusions. A close observation of some years convinces me that no good purpose can be served by the preservation of such letters; and, in many cases, it is a kindness to destroy them.

Dr. J. B. ANDREWS, Buffalo.— There are several important points involved in this report. The first of which I shall speak is the commitment of the insane. The Committee have hit upon a very judicious plan in requiring an order from a court for the commitment of lunatics to an asylum. The nearest approach we have to that in this State is the approval of the medical certificates by a judge of a court of record. This includes justices of the Supreme Court, surrogates, county judges, justices of municipal courts and of the police courts of the large cities. The fulness of this provision gives ample opportunity to reach an officer who can approve the certificates. In addition to this approval, I am in accord with the plan which would require an order of the court for the commitment of an insane person. Many patients come to the hospital feeling that they have not been properly treated, because there is no order of the court; and they attribute the whole of their confinement to the physicians who signed the certificates. I am sorry to say that this is also the opinion of a portion of the community, and a very wrong opinion. It is true the law provides that these certificates shall be examined and approved by a court of record; but, if an order of the judge were attached to that approval, this cause of complaint would be entirely removed.

In regard to the propriety of having a justice of the peace give an order of commitment, I do not approve of that in any way, shape, or manner. The State of New York went through that many years ago. Under the old law, before the law of 1874 came into effect, justices of the peace were allowed to commit patients. In the country especially, where the justices of the peace generally gave the order of commitment, they were too apt to be influenced by local feeling. When a person becomes insane in the country, every one knows it. Some believe in his insanity, and some do not; and the justice of the peace is apt to be influenced by this local prejudice. Consequently, many lose the opportunity for treatment in the early stage of the disease.

In regard to the removal of patients to an asylum, the sixteenth section says, "The insane should never be removed to an asylum surreptitiously, but should be taken from their homes to an asylum by skilled hospital attendants of the same sex as the patient." All will agree that the surreptitious removal of the patient can only work injury. We have many patients who come to the asylum under the idea that they are coming to "Pierce's Hotel." Somehow, people strike upon that as a proper place to tell these patients that they are

to be taken to. When they come into the institution, they are informed at once where they are, the character of the institution, and what they are there for. Sometimes, they yield quietly, pleasantly, and willingly. At other times, a spirit of opposition is naturally created. We generally try to have that feeling reflected upon the friends rather than on ourselves. Frequently, these surreptitious removals to an asylum work an injury, because the patient includes the officer of the institution as involved in the conspiracy. It would be more honorable, and certainly more just, to tell these people that they are sick, and that they need treatment; and, if they come willingly, all right. If not, the power of the law will be invoked. I never hesitate to tell the friends, if they cannot induce the patient to come quietly, to say to him that an officer will be called in. The American feeling of respect for law almost invariably makes them yield without calling this aid.

As to their being attended by skilled attendants of their own sex, I have no criticism to make against county officials. I believe they try to do their duty according to their knowledge and ability, and that they are, as a rule, kind-hearted and humane men; but I will leave it to the feeling of the public whether it would not be better, if a female patient is to be brought to a hospital, that a woman should accompany her. Often, the condition of the patient is such that that is the only reasonable and proper way to bring a woman to the hospital. Many of our county officers have acquired a great deal of skill in the care of the insane, and they exercise that in the removal to institutions, and women are brought very properly; but I always like to see a woman, either the wife of the keeper or one of the attendants of the county institutions, accompany a female patient. I should be in accord with having some skilled person of the same sex always accompany patients to an asylum.

As to the eighth section, on the thirty-fifth page, in regard to the appointment of a commission of inquiry into the condition of patients, to take the place of a writ of *habeas corpus*, I think every superintendent would prefer such a commission appointed by a judge than to have a writ of *habeas corpus* issued. The intervention of lawyers to fight the case and the reference of the case to a jury is not the way to get justice. It is not just to the insane, it is not just to the asylum, and it is not just to the public. There are very few cases taken out of asylums on a writ of *habeas corpus* that do not have to be returned at some future time. If the superintendent and officers of a hospital are not proper judges of the mental condition of the patient, I would like to know who are.

If the care of people month after month and year after year does not enable us to judge of their mental state, I cannot conceive how such superior knowledge can be gained by one lawyer and a jury of six or twelve men, who never saw the person until brought into court. The idea that justice is always done in that way is wrong. If a commission of three or four men — one a lawyer and one a doctor — would come quietly to the institution, examine the records, see the physician, and, if necessary, the attendants, and find out all the facts

in regard to the patient, and then render a report to the judge on which intelligent action could be taken, that would work well. It would not take away the right to the writ of *habeas corpus*, nor would we have this done; but, nine times out of ten, the commission would probably be preferred. A great many want some authority outside the medical officers of the institution to decide the question of sanity or insanity. They think the superintendent has some reason for keeping people, forgetting that in an institution like that of Buffalo, for instance, we have accommodations for three hundred and fifty patients; and some years our records show that seven hundred have been treated, leaving a number equal to all the population of the house to be discharged every year, and still people think we want to keep these patients. We are glad to get rid of them legally and properly, and of course are more than thankful when we are able to discharge them recovered.

Dr. P. M. Wise, New York.— I wish to express myself as heartily indorsing some of the propositions of the report. I desire, however, to take issue with the Committee on the wisdom of propositions nine to thirteen inclusive.

It is my belief that much more harm would result to curable patients from the delay necessary to carry out the provisions therein recommended than would occur from the early commitment of the recent insane, especially in emergency cases, pending the more deliberate examination of the case by a judge of a court of record. It appears that the Committee have unnecessarily complicated the machinery of the commitment of the insane, and that, in this respect, the lunacy laws of this State in particular, modified to meet their recommendations, would not be improved. Let me briefly review the technical proceedings as recommended by the Committee. Application to be made to a justice or judge of a court of record. If to a justice, he, in writing, directs two physicians to examine, and awaits their report. The justice personally visits the alleged lunatic. He then forwards report and physicians' certificates to judge of the court of record. The judge examines the record, and may then either visit the alleged lunatic or require him to be brought into court. He then, after the expected finding, issues the order of commitment. But yet the insane person cannot be committed to the asylum until he is informed of the action about to be taken against him; and, if he or his friends for him demand that other testimony be taken or that a jury be called, the judge, acting entirely at his discretion, of course, must consider the motion, and, if denied, must amend his order of commitment by stating therein his reasons for denying the motion. May I ask the several members of the Committee, who are all, I believe, residents of large cities, how much time such proceedings would require in some of the rural counties of this State? And in the mean time the poor lunatic, possibly a case of acute delirious mania, has passed the crisis of his disease, and has started on the road to death or dementia, from which there is no turning. The ambiguity that attaches to some of our lunacy laws, that have been the outgrowth of squeamish sentiment, has resulted in many a chronic lunatic that

might otherwise have recovered. I suggest, Mr. President, that the law of commitment of the insane in the State of New York is a sufficient protective measure, with the following exceptions; under the present law, the judge of a court of record approves the physicians' certificates of insanity. This is the only requirement of him, and does not *fix the responsibility of the commitment*, in the admirable language of the Committee. But it should be fixed, Mr. President, and upon the judicial officer acting in the case. Fourteen years' experience of the workings of our present law has shown that judges do not, as a rule, accept the responsibility in their approval of insanity certificates, which they would do in the case of their making a formal order of commitment. But, if they are to take upon themselves the responsibility of the lunatic's commitment to an asylum, they should be permitted unrestricted liberty in the institution of inquiry and the acquisition of proofs of insanity, in their discretion; and, in case the lunatic's condition is properly certified as an emergent one, the judge may order his detention in an asylum for treatment, not exceeding a limitation by statute, pending his determination.

In accordance with these views, I had the honor to suggest an amendment of our present law to the last legislature, which was favorably considered and reported, I am informed, by the Judiciary Committee of the Assembly. May I take the liberty, Mr. President, of reading the section of the proposed amendment?

AN ACT

To amend chapter four hundred and forty-six of the laws of eighteen hundred and seventy-four, entitled "An Act to revise and consolidate the statutes of the State relating to the care and custody of the insane, the management of the asylums for their treatment and safe keeping, and the duties of the State Commissioner in Lunacy."

The People of the State of New York, represented in Senate and Assembly, do enact as follows: —

SECTION 1. Section first of article first of title first of chapter four hundred and forty-six of the laws of eighteen hundred and seventy-four is hereby amended so as to read as follows: —

§ 1. No person shall be committed to or confined as a patient in any asylum, public or private, or in any institution, home or retreat, for the care and treatment of the insane, except upon the certificate of two physicians, under oath, setting forth the insanity of such person. But no person shall be held in confinement in any such asylum, *institution, home or retreat*, for more than five days, unless within that time *a judge or justice of a court of record of the county or district in which the alleged lunatic resides shall adjudge such person to be insane, and shall, by order, direct his or her detention therein as an insane person.* And such judge or justice may institute inquiry and take proofs as to any alleged lunacy *before making any such adjudication or order*, and may, in his discretion, call a jury in each case to determine the question of lunacy. *It shall, however, be competent for such judge or justice, after such inquiry has been instituted, to continue such detention by order, pending his determination thereupon, not exceeding twenty days.*

Against proposition II. (page 42), I wish to protest most emphatically, in behalf of the great mass of insane women and some insane men; and I can state, furthermore, that the argument supporting the proposition is fallacious in the widest measure. I speak thus plainly with the greater liberty, because I was the first superintendent of a State asylum in New York, and, as far as I know, the only one who ever sought and obtained a woman physician as a medical officer in the asylum service. Four years' experience has not changed my opinion that, in a large asylum, a woman physician *may* be very useful in the treatment of diseases peculiar to her sex, in conjunction with the general medical service. The sentiment that would create a law restricting a board of trustees in the selection of their administrative officers to a certain sex, while allowing them wide liberties in other matters, is no less than insipid. The same sentiment, let me remind the chairman of the Committee, should rigidly exclude all male physicians from the women's wards of Bellevue Hospital and particularly of the Woman's Hospital, and all women nurses from the male wards. Chiefly as a matter of curiosity, before leaving the asylum last evening, and after reading that proposition, I had a canvass made by the several matrons in the asylum of the women patients to ascertain who preferred a female attending physician to a male attendant. It should not be forgotten that at Willard the women patients have had each service, and understand it; yet, of 344 patients who thoroughly comprehended the question, 290, or 85 per cent., preferred a male physician to a female.

We are now trying the experiment of women attendants in the care of the feeble and infirm male patients, and it promises eminent success; yet the Committee suggest a statutory restriction that would make such a service illegal. This is a question that should not occupy the time of as dignified a body as this; but, when it is seriously proposed, it needs serious consideration. The propositions relating to the "detention of the insane," with the exception just referred to, are self-evident; and I take great pleasure in very heartily indorsing the logical conclusions of the Committee in regard to the discharge of the insane. They are to be congratulated upon the great work they have accomplished, which will unquestionably remain a classic for the lunacy law-makers of this country.

The recognition of the great principle that the liberty of the insane must be subordinate to their *own* welfare, in a greater degree than has previously been recognized in so public a manner by a body not strictly professional, will have its influence for good.

A paper on "Moral and Criminal Responsibility" was read by Dr. P. Bryce, of Tuskaloosa, Ala. (page 75).

A paper on "The Prevention of Insanity by the Timely Control of the Dissolute" was read by Dr. C. I. Fisher, of Massachusetts (page 91).

A paper on "Practical Hints on the Care and Treatment of the Insane" was read by Dr. O. W. Archibald, of Dakota (page 95).

The following committees were announced: —

On Credentials.— Mrs. P. Bryce, Alabama; E. T. Dooley, California; Mrs. J. S. Sperry, Colorado; Mrs. Sara A. Spencer, District of Columbia; Mrs. Robert W. Hill, Indian Territory; Charles E. Faulkner, Kansas; Josephine M. Griswold, Connecticut; Dr. O. W. Archibald, Dakota; John Massey, Delaware; H. C. DeMotte, Illinois; Sarah F. Keeley, Indiana; Moses Fulton, Iowa; Mrs. Ellen B. Dietrick, Kentucky; John M. Glenn, Maryland; Amos Andrews, Massachusetts; L. C. Storrs, Michigan; Dr. Arthur B. Ancker, Minnesota; Mrs. Ira Otterson, New Jersey; W. L. Willett, New York; Albert S. White, Ohio; Albert B. Williams, Pennsylvania; G. F. Keene, Rhode Island; T. J. Lipscomb, South Carolina; Mrs. M. C. Goodlett, Tennessee; J. H. Vivian, Wisconsin.

On the Time and Place of the next Conference.— Dr. P. Bryce, Alabama; E. T. Dooley, California; Rev. Myron W. Reed, Colorado; Mrs. Virginia T. Smith, Connecticut; Dr. O. W. Archibald, Dakota; John Massey, Delaware; Charles W. Smiley, District of Columbia; James Bottom, Illinois; Rev. Oscar C. McCulloch, Indiana; Rev. Robert W. Hill, Indian Territory; Mrs. Nettie F. Howard, Iowa; Charles E. Faulkner, Kansas; P. Caldwell, Kentucky; John Glenn, Maryland; H. M. Blackstone, Massachusetts; John J. Wheeler, Michigan; J. D. Ludden, Minnesota; Ira Otterson, New Jersey; Albert D. Fuller, New York; R. Brinkerhoff, Ohio; Cadwalader Biddle, Pennsylvania; A. B. Chadsey, Rhode Island; N. W. Brooker, South Carolina; Michael Campbell, Tennessee; E. O. Holden, Wisconsin.

Adjourned at 12.30 P.M.

FIFTH SESSION.

Saturday night, July 7.

The Conference met at eight o'clock, the President in the chair. The report from Kansas was made by C. E. Faulkner (page 329). The report from the Indian Territory was made by R. W. Hill, D.D. (page 318).

The order for the evening was the report of the Committee on the Training and Care of the Feeble-minded, Dr. I. N. Kerlin, chairman. Dr. Kerlin took charge of presenting the papers offered by this Committee.

Dr. A. C. Rogers, of Faribault, Minn., read a paper on "The Functions of a School for the Feeble-minded" (page 101).

A paper on "Institutions for the Feeble-minded" was read by Dr. C. T. Wilbur, of Kalamazoo (page 106).

Dr. J. C. Carson, of Syracuse, N.Y., read the following resolutions, adopted by the members of the Association of American Institutions for the Idiotic and Feeble-minded, which met in June last: —

The Members of the Association of American Institutions for the Idiotic and Feeble-minded, impressed both by observation and experience with the importance of education, training, and care for the idiotic and feeble-minded, hereby resolve:

That this class is just as much entitled to the benefits of the kind of instruction they are capable of receiving as the other defective classes, the blind and the deaf and dumb;

That it is in the interests of society and humanity, as a rule, to separate them from their homes and the communities in which they reside, and provide for and keep them under State supervision and custody;

That no idiotic or imbecile child of a school-attending age, or idiotic or imbecile woman of a child-bearing age, should be taken care of or provided for in any almshouse, place, or receptacle where paupers are maintained or supported;

That the State should make ample, separate, and suitable provision for them as follows: —

For those of a school-attending age, institutions should be provided with properly equipped school departments, especially with a view of developing the enfeebled mental faculties, and training them to habits of industry. That by these means a very large proportion can be made useful and helpful to themselves or others. Many will become partially self-supporting, and a lesser number entirely so;

That, in connection with these institutions of an educational character, supplemental provision should be made for the helpless, the epileptic, and for all those who are practically unteachable;

That for the adult portion, with a mental capacity sufficient for the performance of labor, farms and shops should be added, and industries established and maintained, that their labor may be utilized for the benefit of the State.

A brief report was read by Dr. Kerlin (page 99), closing with the following resolutions, which by the rules were submitted to the Committee on Resolutions: —

Resolved, That the Conference of Charities and Correction assembled in Buffalo hereby urges on all States where provision has not been made the early establishment of institutions for the feeble-minded, as a prudential measure both humane and just.

Resolved, That this Conference commends the institutions already established for the careful inquiry they are making into the causes of mental infirmity, believing that by contributions to the literature of the subject they will aid in diminishing this afflictive burden to both family and community, and will make a valued return for the public moneys used in their erection and support.

DISCUSSION ON PROVISION FOR THE FEEBLE-MINDED.

The discussion was opened by Rev. S. J. Barrows, editor of the *Christian Register*, Boston, who said: —

Mr. BARROWS.— There are two aspects from which this subject can be viewed,— that of the scientific specialist, and that of the humanitarian. Both of these have been represented here this evening. You have heard the voice of science, and it has also been the voice of philanthropy. You have heard in these papers the voice of philanthropy, and it has also been the voice of science. I cannot claim to speak with this dual authority. I am here not as the scientific specialist, but simply as the humanitarian; but I think it is the function of this Conference to bring both of these together. It says to the scientific specialist, Come and bring us the new thought you have gained. And then it says to the humanitarian, Take this and diffuse it. I hardly know which function is more important; but, as I look at it, it seems to me that the scientific men who are studying these problems, and who have spoken here to-night, are way ahead of the popular sentiment on this subject, and that what we most need is to diffuse the ideas they have presented. At any rate, I think we have reached a point where we may say in regard to this matter of philanthropy, There is no true philanthropy that is not scientific, and there is no true science that is not humane.

It was my pleasure to know Dr. Edward Jarvis, who was a parishioner of mine, to know Dr. Samuel Howe of Boston, and also Dr. Harvey Wilbur. From them I learned something of the attitude of science in regard to this question. I was willing then to remand it wholly to the scientific men. I have now, however, come to feel most strongly that this subject is one with which the public has a great deal to do.

Massachusetts is not a barbaric State. As has been said, the first two institutions for the feeble-minded were organized there forty years ago. Yet it is only two weeks since I was speaking of this subject of the care of the feeble-minded to a doctor in Boston, a very intelligent man, a graduate of Harvard University, and I said to him: "Doctor, what shall be done with this problem of the feeble-minded? There are seventy-six thousand of them in the United States alone." He had a solution ready. It is a solution you have heard of before. It has been applied theoretically and also practically to the Indian question. It is a solution that would disband this Conference and destroy every feeble-minded institution in the country. He said, "I would stamp out and kill off the whole brood."

You say, "That is not humane"; but I say *it is not scientific*. It is no more scientific than it is humane. If there is anything that is prominent in the spirit of modern science to-day, it is the power which it brings to bear to make the most of the least material. It says, You must not throw anything into the ash-heap or the waste-pile till you know what can be done with it. It gathers up the fragments, that nothing be lost. You would be surprised to know the humble origin of the most elegant as well as the most common things to be found in your homes, which show what modern science can do to renovate and restore. Yet there is no miracle that it performs in chemistry or in any other field which is so great as the miracle that has been performed in the education and the development of the mind. I do not

know anything more surprising in scientific achievement than the fact that, through a wonderful process of education, such a one as Laura Bridgman should be able to take up a pen and write an appeal to the world for the blind and the deaf and dumb.

There are two principles recognized in this work in relation to the feeble-minded. They are embodied in the papers already given, and they are principles that underlie the whole work of this Conference. One is *redemption*, the other is *prevention*. These two words cover the whole field of effort, with reference to the class with which we have to deal.

We need first to redeem the feeble-minded from their surroundings, —from the pain and sorrow which have come into their lives or into the lives of those who are round them and who care for them. I have been wonderfully impressed, as I have visited two of the largest institutions in this country, with the amount of sunlight that has been brought into the lives of the feeble-minded. If we sought no other gain than this, to make these lives happy while they are here, it would be worth all that it costs us. The cost is but a trifle. A few million dollars from our national whiskey bill would pay the whole thing.

But there is another demand that they make upon us and which is necessary for their redemption, and that is development and education. Dr. Ireland very truly says that, if you have determined not to accept the advice of my friend and kill off all the feeble-minded, they have then a claim upon us to be educated, developed. We have no right to let them rest in ignorance and imbecility. We must make the most of them that we can. We must give them the opportunity that belongs to them,— the opportunity for education of the mind and of the heart, and also industrial education. The ideas that were brought forward last night on manual training with reference to the whole-minded and strong-minded need to be enforced tenfold more with reference to the feeble-minded.

I was impressed, as I heard Dr. Wilbur briefly present the history of this forty years' effort for the feeble-minded, with the progress that has been made and the great possibilities that have been opened before us in this work. It is wonderful to see how educational methods have developed. We have been educating the feeble-minded, and all the time the feeble-minded have been educating us. We have learned to apply new methods, to find new avenues to their minds, till now there seems to be scarcely an obstacle that may not be overcome through the patient efforts of skilful teachers, when there is the slightest foundation of organic opportunity. We have seen also increased possibilities in reference to manual labor. And, then, the kindergarten has come in to help out the work.

What now should we say to my friend the doctor from Boston, who has studied this subject physiologically, in answer to the position that he has taken? I should not merely give him a copy of Dr. Seguin's book or Dr. Ireland's book or Virchow on Cretinism, but I should say: "Doctor, let us go to work and put your theory into practice. We will start out and kill them all off. We will not begin here in

Massachusetts, for it would not be popular. We will begin in some other State. Let us go to Albany, and get a supply of electricity, and then journey on to Philadelphia. Let us take the train out to Elwyn, and there we shall find one of those great institutions in which we will begin our process." I would introduce him to Dr. Kerlin as the arch-fiend of the establishment, who superintends the whole diabolical institution and who keeps milking the legislature of Pennsylvania and the generosity of its people, year after year, in support of this class. I would ask Dr. Kerlin in the first place to take my friend into the dining-room and feed him well. As we were eating a good meal, I would say: "Dr. Pagan,"—for I could hardly call him Dr. Christian,—"these potatoes were raised on the ground; and so were these other vegetables, and this meat. They are all feeble-minded. These are the products of the place. They have been worked up, cultivated, been fed or gathered by these feeble-minded men and boys that we have come here to destroy." And he would say, "That is very interesting." Then we would go out after dinner. I would notice that one of his shoes was a little out of order, and I would say: "Doctor, you had better get that shoe repaired. You are a Harvard graduate, but you could not mend your own shoe. However, you can get one of these imbecile boys to do it for you." So we would go into the shop and have his shoe mended. And then I would take him into some of the other shops. I would take him into the kindergarten, where he would find little boys and girls with their blocks and their needles. They would be sure to run up and show him just what they had learned, and he would have to say, "Very interesting, very interesting." Then we would go into some of the rooms and see how well the girls had made the beds and put everything in order. Then out on the farm, to see everything going on there. At last, we would come into the custodial department, and find some of the lower grades. I would say, "Perhaps, Doctor, we would better begin here with some of these." I would point out a man who for years lived in a pen like an animal. He would not keep the clothes on him. And I would tell him how that man had been brought in, under the genial influence of this institution, and how, finally, though he was still of low grade, and could never be made what I might call an intellectual imbecile, he had yet developed so far that he not only wore clothes himself, but could be made useful in dressing the little boys, and, when they were put in his care, he was very careful to see that every button was sewed on to each garment. I am sure the Doctor would say, "We cannot begin with *him:* he is too useful." Then I would point out a moral idiot, intellectually very bright, but with no endowment of conscience, no power of moral restraint, and would say, "Here is a case, Doctor, begin with him." How swiftly he would turn upon me and say: "How inconsistent you ministers are! You say we must not destroy these with feeble brains, born with no organization of intellect: why then should we any more put out of the world this boy who is under no responsibility for this lack of moral organization? Why should you have any less mercy on him than on the rest?" When he turned on me in that way, I should

know that I had him. So I think that all such a person would need would be to go and see what can be done in a concrete form. You hear about this work in these papers; but, when you go and see it, it is a different thing and makes a different impression. And I imagine that my friend, as we left the institution, would turn aside to Dr. Kerlin, and slip a hundred-dollar bill into his hand, and tell him to keep the thing going. Then perhaps we would get into the stage to drive to the train with a woman such as I saw as I left the place. She was a mother, and there was a watercourse down each of her cheeks. One of them, I am sure, was of tears of sorrow for the pain that had come into her life; and the other, I know, was of tears of joy for the blessing that had come to relieve it.

Then I would like to take that Dr. Pagan to Columbus. We would visit our good friend Dr. Doren, and I would say, "Here you can not only have your shoe cobbled, but you can get a wholly new pair and have a new suit of clothes and other garments besides." I would show him the fine machine shop and the carpenter's shop where, Dr. Doren says, "We can now manufacture almost anything that can be made in wood. If we don't make it right the first time, we do it over again: what we want to do is to *do the thing*." I should take him through the school-rooms. Then I would take him down to "Tony" in the machine shop. If there was anything in his watch out of order, that man could repair it. And I think, when our friend had seen all this and gone back to Massachusetts, he would be willing to go before the legislature and ask them to add an additional fifty thousand dollars to the appropriation they have made for the feeble-minded of that State.

I was impressed at Elwyn and also at Columbus with the wonderful extent to which industrial education had been applied. Dr. Doren thinks that a third of those trained at Columbus might go out into a friendly world and earn their own living, if it were desirable. A short time ago a painter went out, who was not what Dr. Byers would call "a six-button kid-glove idiot." He was rather of the lower order, yet with a wonderful power of application and industry. The thing that he had learned was painting. He went out and got two dollars and a quarter a day. His employer paid him more than he was paying his other strong-minded, whole-minded men, because he was so steady and had no bad habits. He had another man who went out and got two dollars and a half a day as a stair-builder. That shows what can be done to fit them to go out into a friendly world. Yet the world, as has been said, is not very friendly to feeble-minded people.

There is another class which has been alluded to here to-night, and that is the moral imbecile. What shall we do with him? The worst place to send him to is the average penitentiary. He does not belong there. He should be retained under the perpetual but kindly custody of some department in these institutions. I saw one at Columbus who had singular ingenuity in picking locks. He could pick any lock in the establishment, but did not know the value of money. He would steal a tool worth ten dollars and sell it for fifty cents. Under the

influences of that institution, that man has become orderly, is very useful, is able to do a good day's work under proper restraint, is fairly honest, highly courageous, and possesses a fair order of ability in some practical departments. So many cases might be mentioned. As Dr. Wilbur has said, if you begin to specialize, there would be no end. But there was one suggestion that I received at Elwyn. It was very beautifully illustrated also by one of the feeble-minded at Columbus, and this was by the man Tony. He came there as a boy. He went into the machine shop, and all that he knew about machinery he learned there. With his wonderful ingenuity for making the most of little things, he went out into the scrap-heap. Here was a broken piece of pipe, and here was a wheel from an old sewing-machine: a pile of scraps of all sorts. Out of this heterogeneous heap, what did this man make? He went to work and picked out piece after piece, and made them over at lathe and vise, until at last he had put together a very beautiful engine. It was not only capable of working, but was a monument to his great skill and ingenuity. I said to myself: That is a very suggestive idea. He has gone to the scrap-heap and has picked up these pieces, and out of them has put this engine together. Now, that is what we need to do with the feeble-minded. We need to bring these broken, these fragmentary lives together and organize them all into effective, harmonious relationships, so that one shall help the other. If, instead of sending them out into an unfriendly world, we would colonize them, as they are trying to do at Elwyn and as they want to do at Columbus, we may succeed in linking their lives together, so that one mind and heart may work on other minds and hearts, and all may work harmoniously together. That is the new ideal in the education of the feeble-minded, to have them work and to have them work together, so that, if the institution does not become absolutely self-supporting, the great part of the labor shall be done by the feeble-minded. Even in the custodial wards which we are now coming to establish, we shall see that for those who cannot undergo industrial education there is a wonderful opportunity. It has been alluded to already, and that is the opportunity of placing the feeble-minded in charge of those of their own class, who sympathize with them and gain their affection as no other class can do. I was struck with this at Elwyn,— how the mother nature came out in these girls, how much sympathy went out to those placed under their care, how through this combined labor the expenses of that institution were reduced, while its efficiency was increased. Dr. Kerlin tells me that, when they had three hundred inmates, it cost them twenty thousand dollars for expenses. Now, with seven hundred inmates, it does not cost any more. What does that mean? It means that the feeble-minded themselves are doing the work and helping to solve their own problem.

I have spoken of the work of redemption. I have not time to speak at length of the work of prevention, but we know that the custodial function of these institutions is coming more into prominence. In this custodial character, the principle of prevention is embodied. We are coming to see that it is not only necessary to

make these lives happy and useful, and to organize them into helpful communities, but that it is our duty to prevent them from bequeathing this burden of imbecility to a future generation. So far as we can, we must stop it right here. We must throw around them guardianship and protection. The best service of these institutions is not in fitting them to go forth into the world, but in withdrawing them from the world. We must colonize them, that we may insulate them. Every State institution should have its custodial department. We need not kill off the individual, but we can help in this way to kill off the species. It is a crime for any of this class to marry. In the institution at Columbus, I found twenty-four families each represented by two or three children; in one case, by five or six. What a warning of the terrible effects of heredity! One of the most beneficent features of Elwyn is the Girls' Cottage, which furnishes a permanent home and occupation for girls who otherwise would be exposed to the dangers of life in almshouses or in unguarded homes.

I wish that by some magic wand I could transform the scenery of this stage on which I stand. I would ask these gentlemen to step aside, that you might see the picture of the institution of the future. I wish that you might see how the sunlight has already come into the lives of these poor imbecile boys and girls, and what a happy, smiling existence they may lead, how useful and self-helpful they may be. Then I would summon the cornet bands of Elwyn and Columbus. Who would have supposed forty years ago that you could bring together a band of thirty or forty imbeciles, and have anything but idiotic music? Yet this has been done. There was music in their souls, and it has been brought out. I wish that, instead of that painted Cupid on the wall with his single trumpet, these united bands might go into the galleries and play the doxology. I am sure that your own hearts would be touched with a new sense of the possibilities of this work, and, like the frescoed vision on the walls above us, the angels would come down out of the clouds.

Rev. Dr. DANA, of Lowell, Mass.— I want to second the resolutions that Dr. Kerlin has presented at the close of his admirable report, and I hope that this Conference will have the opportunity given to it to emphatically indorse them. I think we have realized the highest type of our charitable or philanthropic work when we stand on the platform on which this theme is brought for discussion. We never go down lower than when we turn to instruct and protect the feeble-minded. We have no such witness that the reign of law has given way to the reign of mercy as when these pitiable subjects are before us for kindly consideration. I have been in the institution at Elwyn, Pa., also in Dr. Knight's at Lakeville, Conn., and in the school at Syracuse, N.Y., and, when abroad, I was also privileged to visit the institution at Darenth, which receives imbeciles from all London, and therefore know somewhat of this urgent and augmenting work. At that beautiful and picturesque spot called Earlswood, almost a match to Elwyn in outward charms, I saw England's most famous school for this class. There is, I think, no charity like that which

lifts clouds from darkened minds, and sends sunshine into hearts and homes that hitherto have been darkened. Let me ask you to think of this for a moment. Forty years have passed since this work began, and yet only one-sixth of the imbeciles of this country are housed in institutions or properly cared for. Only thirteen States of our Union have made provision for them. When we call to mind the homes wherein these unfortunates are still detained, the sad-hearted parents dragged down because of this misfortune in their households, it seems to me that the body politic has not begun to realize its responsibility for the care of these helpless and afflicted children. Then think a moment of the economy of the work. The average legislator, who says that the way to deal with them is to knock each one in the head, can soon be convinced that, if mercy and economy are to prevail, the State must care for the feeble-minded in order to protect itself. When next you rise from motives of mere economy to those of humanity, I think men are simply yielding to all that is brutal, if, when a bill is presented in any legislature establishing a State school for imbeciles, or when any other attempt is made to provide for this class, they turn a deaf ear. Still another thing impresses me. I think we never reap a greater blessing than when we do for the most unfortunate. We never shall know the power or beauty or pathos of that life we try to pattern ours after until, like Him who lived it, we go down and help the most neglected and dependent. You remember the story of the apprentice who took the refuse glass that fell from his master's hand and constructed out of it a fairer window than the latter had been able to fashion: so we are learning, because we have been taught by the Master, to take these refuse pieces of humanity, hardly fit to be called human beings, and by Christ-like patience and devotion to bring out the latent germs of manhood and womanhood, teaching them something of what life may become. I trust we are not going to overlook these resolutions. This Conference is too little given to formulating conclusions which have been reached after careful discussion and research. We ought to be able to state with emphasis our absolute testimony, our mature judgment, that it is a public obligation and sacred civic duty to provide for this class. I was happy in being privileged to rock the cradle of our institution in Minnesota; and I have seen it grow from a feeble beginning, when it was looked on with suspicion, to its present prosperous condition, commanding the favor and sympathy of all Minnesotians. We can now get money as speedily and generously for our State school for the feeble-minded as for any other unfortunate class, because our legislators have visited Faribault, and seen for themselves such scenes as my friend, Rev. Mr. Barrows, has pictured here to-night, and they have gone back with chastened and broadened hearts. So I heartily concur in this report, and trust that it embodies our best feeling and judgment, as well as our counsel to the States having no such schools.

Dr. W. T. O'Reilly, Inspector of Asylums, Prisons, and Public Charities of the Province of Ontario, was introduced as the last speaker on the report offered by Dr. Kerlin: —

Dr. O'Reilly.— When I took charge of the public institutions of the Province of Ontario, I found that in all the institutions for the insane, blind, deaf and dumb, penitentiaries and reformatories for both sexes, there was something to interest me, except in the idiot asylum. I could see no future for the idiot. I could see that we had him with us, and that we had to take care of him; but beyond that my vision did not extend.

It was not until I had the opportunity of sitting at the feet of Dr. Harvey Wilbur, of Syracuse, a man whose memory above all others I venerate for his greatness and wisdom, that the conviction burst upon me that there was something to be done for this defective class. Up to that time, I was very much like the Harvard graduate alluded to by Mr. Barrows: I felt that possibly the best thing to do would be to get rid of the imbecile in the shortest possible way. But, when the light broke upon me, I saw that there was work to be done.

I visited many of these institutions,— first Syracuse, next Elwyn, next Columbus, then Illinois, and so on; and afterwards, from time to time, I made it my business to revisit these institutions to get a knowledge of what was being done and what the possibilities were. Then I went to work.

Well, with us the matter is now placed beyond a doubt: the process of educating the public is accomplished,— we have nothing further to do in that direction. We are now getting from the legislature just about whatever money we ask for, for the purposes of this work. We have just completed a $100,000 building, and this year we have another $100,000 to spend; and, if it is requisite to spend another $100,000 next year, we are going to ask for it and get it.

From the position which I hold, I have daily experience in all branches of charitable work; and I can freely say that, of all the work which is going on among us, this, from being the least interesting, has become to me a most absorbing one. It now occupies a great share of my care and attention. One reason, I suppose, is because it is in an unfinished state, and requires more fostering care at present than any of the others. I have arrived at that condition of mind when it seems to me the care of these poor creatures and the bringing of them from a condition of utter darkness into such a condition of light as is possible for them to attain is one of the greatest works that a man can engage in.

The following telegram was read by F. H. Wines: "Cordially invite your association to hold its next conference in San Diego, California." This was signed by Governor Waterman, Mayor Hunsaker, President Brast of the Chamber of Commerce, and Bryant Howard.

Adjourned at 10.15 P.M.

SIXTH SESSION.

Sunday morning, July 8.

The Conference attended, in a body, the First Presbyterian Church, where the annual sermon was preached by Rev. S. S. Mitchell, D.D., from the text, "I am among you as he that serveth," — Luke xxii. 27 (page 281).

SEVENTH SESSION.

Sunday night, July 8.

The Conference met at eight o'clock, the President in the chair, who announced that the subject for the evening would be "The Reformation of the Prisoner as an End in Prison Discipline," and that the meeting would be in charge of Rev. F. H. Wines, Secretary of the National Prison Association. Prayer was offered by Rev. George H. Hickox, chaplain of the Michigan State prison. The choir of the Unitarian church furnished the music. Scripture was read by Rev. R. W. Hill, D.D.

The report of the Committee on Reformation as an End in Prison Discipline was read by Mr. Wines, chairman (page 193). Addresses were then made by Rt. Rev. G. D. Gillespie (page 199), Dr. A. G. Byers (page 201), Col. Gardiner Tufts (page 204), Mrs. Sarah F. Keeley (page 206), Rev. M. McG. Dana, D.D. (page 209), and Rev. Myron W. Reed (page 212).

The following resolution, offered by Bishop GILLESPIE, was referred to the Business Committee: —

Resolved, That this National Conference of Charities and Correction heartily indorse the Prison Sunday established in several States, as a means of diffusing information on penology, of creating an interest in the treatment and reformation of the criminal, and securing due regard on the part of the citizen to these great problems in our civilization.

A. O. WRIGHT said that he wished that a Charity Sunday might also be established.

Adjourned at 9.35 P.M., after a benediction by Rev. O. C. McCulloch.

EIGHTH SESSION.

Monday morning, July 9.

The Conference met at 9.30, and was opened with prayer as usual, the President in the chair. Reports from New York (page 355), Virginia (page 368), and Mississippi (page 346), were presented. Dr. P. Bryce, of Alabama, was asked to report for that State.

Dr. BRYCE.— In the absence of Dr. Johnson, the regular reporter for Alabama, I find myself unprepared to make other than a most desultory statement of the progress of our State in charitable and correctional enterprise.

On account of the comparative sparsity of her population, and the absence of large and populous cities, Alabama has need of fewer charitable institutions than some of her older and larger sisters. She has, however, well-appointed institutions for the deaf, the blind, and the insane, for all of which she makes the most liberal provision. Her hospital for the insane, the largest and most important of her public charities, was completed and opened for patients in July, 1861. The buildings and furniture, from first to last, have cost the State over half a million dollars; their present capacity is for between eleven and twelve hundred patients. The main or original building was constructed on what is called "the linear, or the Kirkbride, plan." There are, however, three additional detached buildings, which have from time to time been erected for the exclusive use of the colored insane. These detached buildings are built of brick, in the most substantial manner, and are supplied with all the modern conveniences, such as steam, gas, hot and cold water, etc. It might be well to state in this connection that there has been a large increase of insanity within the last decade among the colored population of our State, and, I believe, of all the Southern States. Their form of insanity is chiefly of the maniacal variety, from which, unless promptly restored, they pass quickly into incurable dementia. Taken early, our experience shows that they are about as curable as the whites.

There are a few features of our system that might also interest you. We have adopted, for both whites and blacks, the common dining-room, or congregate system of serving the food. The white male patients take their meals together in a large refectory adjoining the wing they occupy, the white women are served in a similar building on their side of the house, while the negroes, male and female, eat together in a large dining-room in their new building. This experiment has been a decided success, both in its social and economic aspects.

It is very generally known that the system of mechanical restraint has for eight years past been entirely discarded in our hospital. With the exception of the occasional confinement to his room of a highly maniacal or destructive patient, there has positively been no restraint of any kind imposed upon our patients. They are as free in every respect as you are in your homes, and many of them are permitted to go in and out at will. No advance that has been made in the treatment of the insane within the past fifty years has, in my judgment, accomplished better and more far-reaching results than the abolition of mechanical and other unnecessary restraint.

Another feature of our hospital worth mentioning is the large amount of work accomplished by the patients. Occupation goes hand in hand with non-restraint. You can never enforce the latter so long as your patients are allowed to lounge idly about the ward or

give vent to their pent-up energies in acts of violence and destruction. To such of the insane as are able to work,— and there are but few who are not both able and willing and even anxious to be employed at something useful,— we make it a point to furnish such suitable and congenial employment as their mental and physical condition will enable them to perform. Nearly all of our women are easily put to work, and three-fourths of the men are usefully engaged. As a means of occupation for the women, we have resurrected the old-time hand-cards for carding cotton into rolls, and the traditional spinning-wheel of our great-grandmothers for making thread. There are not less than thirty or forty of these wheels in constant use among our demented patients; and they spin all the thread or yarn used in knitting the coarser kind of hose for the working patients. These wheels are a great curiosity, and the wards in which they are used present a homelike appearance that is quite attractive to visitors.

The subject for the morning was then taken up, the "Report on Charity Organization." The report of the Committee was made by the chairman, Miss Zilpha D. Smith, of Boston (page 120).

On motion of Mr. McCulloch, it was voted that speakers in the discussion should be limited to five minutes each.

DISCUSSION ON CHARITY ORGANIZATION.

Mr. McCulloch.— The movement for charity organization in this country is ten years old. We are, in a certain sense, celebrating its decennial; and it is a matter of congratulation that it should be held here, where the movement had its origin. The society which was established here has been followed by the organization of sixty similar movements. "So shines a good deed in a naughty world." There has been progress not only in the number of societies, but in the diffusion of ideas represented by the societies. In the early time, it used to be known as the S.S.B.,— Society for the Suppression of Benevolence. I believe it has outgrown that charge, and is better known as a society which seeks to organize the moral and charitable forces of a community so as to meet the woes and evils of life by more adequate help and prevention. We may congratulate ourselves on the better understanding of these ideas and principles. We have learned what hard work it is, what hard work there is in it. I often feel like saying to those about to take hold of it, who make inquiries about it and do not understand the principles, what Douglas Jerrold said to a party about to be married, "Don't." So our advice to one about to start a society with all enthusiasm is, Don't,— don't till you know that there is no discharge in that war; till you have counted the cost, till you have measured the force of the inertia as well as the force of the onset, till you have a centre, a few who will be loyal by night and by day, and count their lives as of little value, but who will go on and on and patiently wait until they see the idea understood and the object attained. We congratulate ourselves further on the better definition of

its object and ideas. The final work has been in part done. When I see that in the society with which I am connected there are registered families numbering 8,000, including over forty thousand individuals; that we know them thoroughly and well,— we may truly say that some of the work has been done. When I see that on this chart * are traced, through six generations, the historical development of thirty families, numbering 1,692 individuals, every one of whom has been a pauper, prostitute, or criminal, you may see some of the material with which the Charity Organization Society has to deal. These were taken from a list of 250 families, of which we have equally full registration, numbering over seven thousand individuals. Take up one of these families, and like the devil grass, about which Charles Dudley Warner writes, you draw the whole of them.

Registration lies at the bottom, and makes necessary our final work. It is the disagreeable feature. We sweep it aside to get at the sweeter work, the giving of necessary, adequate relief. We must seek that which shall help. The growth of the last year has shown more than ever the preventive side of our work; and we have reason to hope that, as these principles are better understood, the time will come when there will be less falling into sorrow, suffering, and sin. Our Charity Organization Society is in miniature what this Conference is in large. We must bring men and women together, and effect quickly, without waiting for the slow movement of legislation, that which we see ought to be done. I congratulate all the leaders of this movement on their zeal and on the success which has accompanied their efforts.

Mr. GEORGE B. BUZELLE.— The phrase "relief in work," which Miss Smith has used in her most excellent report, I am prepared to accept, with this understanding: that the word "relief" is emancipated from the debased use to which it has been subjected in connection with the mere giving of physical alms. What are we to expect as relief in work, and what are we to look for as an outcome? A year ago, a young woman, who had been disowned by relatives and cast out, came to our office in extreme destitution. She had no home, and no one wanted her. Her condition was in every way deplorable and pathetic. Yet she herself seemed to be in a condition of almost complete apathy. During all the months that she was employed with us, I do not remember that I ever saw her smile or laugh or cry. She was sent to our workrooms for women without recommendation. She was sent at night to our lodging, where it is a common thing for women from penitentiary and jail to be received; but her physical condition was such that she was received under protest. She remained with us six months, beginning with simple plain work; and she was hardly equal to that. A lady undertook to be a friendly visitor to her, and it was a very trying case; and it came to be almost a proverb, "as stolid as Marcia, as obstinate as Marcia." There seemed to be little hope for her. But, little by little, kind and persistent efforts to arouse her and teach her had an effect. Slowly, very slowly, she changed; and, when at length there was a vacancy in a manufacturing establishment, it was decided that Marcia might go, to try to do

* Referring to a chart which it has been found impossible to reproduce satisfactorily.

some light mechanical work. The influence of the visitor went with her. During a few weeks longer, she remained at the lodging house; and then her earnings enabled her to take a room elsewhere, still guided and encouraged by the friendly visitor. Last Wednesday, being in the workrooms, I saw a young woman whose figure and face reminded me of Marcia, only the face had in it an expression of a *soul*, and it was clean, while above it was neatly arranged hair. It seemed to me that this was a kind of spiritualized Marcia. Then I looked at her hands, and saw that they moved with a quick, nimble motion. I said: "That cannot be Marcia. Her hand would never move like that." But it was Marcia. Some one said, "Didn't you know Marcia was here?" Then I was told that her regular work was likely to cease; and, when she had part of a day out, instead of going to her mother, as other girls would do, she came back to the workroom for advice and direction. The lady who was her visitor had followed her history all this time, and was ready to advise and help her. Marcia told us of the bits of furniture she had earned, of the little oil-stove also earned, of the kitten she had taken in to share her meals. Speaking of the friendly visitor, she said, with tears in her eyes, "Miss Grey has been *so good* to me." The girl had actually begun to be intelligently interested in her own case, which was a surprise to us. On Saturday, I met Miss Grey. It had been thought that, as Marcia's work must stop, her room must be given up. But Miss Grey said: "I've been to see Marcia and her room, which was very clean (for her), and her precious bits of furniture, and the kitten; and, do you know, I just haven't the heart to break it all up. I've told her to keep it a while longer. Her employment must change, but she must stay in that room." And she *will* stay in this place or in some other where her highest good will be studied. And I know that into whatever place she goes the intelligent, earnest, warm-hearted friendship of that friend will go with her, to stimulate, encourage, strengthen, and guide. In this instance, and in every instance, when rightly administered and faithfully followed up, relief in work means and *must* mean immeasurably more than any cold, dead gift of merely material things. It means the development of latent ability; the consciousness, amounting perhaps to a surprise, which comes to an inefficient with the discovery that he or she *can* work; the encouragement which comes with the cheerful sights and sounds of industry in which one shares; the beginning of a *habit* of industry; and, above all and through all, the *opportunity* for one to do for one that work without which there is little hope of our average case, with which there is great hope of the worst.

Mr. Robert Treat Paine, Boston.—This report shows that many of the cities having organized charities have made it a part of their system to give relief: others have not. Which is the wiser way? Which method is better? In which will you get the stronger manifestation of that spirit which we heard so beautifully described in that powerful sermon yesterday morning on "Personal Service"? When the Associated Charities of Boston was organized, in the first draft of the charter was a clause stating that, when relief could not be obtained

from any other source, they might give it. Our largest relief society, in a spirit that we thought slightly antagonistic, said that, if that clause were retained, they should oppose us. So that line was stricken out, in my judgment almost by the hand of God; and it has kept the attention of the Associated Charities of Boston almost exclusively to the friendly work of elevating families in distress. We started out with the proposition that, wherever any family had fallen into such distress as to ask relief, we would send into that home a friendly visitor, forbidden to give relief, and therefore compelled to devote her whole attention to the other questions and problems about their permanent welfare; and we think this method has resulted in the growth and strength of the Associated Charities.

There are three things that we need to make our work effective. The first great essential, in a single word, is discrimination. Last evening, speaking of prison discipline, they said the great need was classification. Even so we cannot have good work without discrimination.

Second, we need ingenuity. In working out the problems of any family, we need to use the same ingenuity that every father and mother must use in their own family and in the treatment of their own children.

Third, we need a heart full of sympathy. It is our experience that, if a visitor going to a family can give a little coal, a few groceries, a little clothing, that are so easy to give, without one iota of discrimination and no ingenuity and little sympathy, the work cannot succeed, of helping the poor to a better life.

H. C. Spencer, Washington.— I like this section. It is the democratic section of the Conference. We are all interested in it. It is of the people, by the people, and for the people. I am delighted with this report. However, it is not sufficient for us to commend. If we find anything lacking, it is our duty to mention that. I find nothing in the report in regard to the youth of our country. General Garfield, addressing a large educational institution in Washington in 1869, said: "When I meet you grown-up people, I see about all there is of you. Your qualities in life are fixed. But, when I meet a boy, I feel that I may owe him a salute, because I do not know what magnificent possibilities are buttoned up under his shabby jacket." These boys are all around us. What are we doing for them through this organization and others? We are told that "the angels of little children always behold the Father's face." That is because they are in a state of innocence. I am glad to believe that, while we live and act in this world, we are at the same time citizens of another world. I can readily understand how it is that, when a youth passes out of childhood, he does not have the good influences that surround the little child. Heredity, perhaps, shuts away angelic influences from the boy, and he seems to be left almost without assistance. We should be the visible angels to the boys and girls. The boys about us are subjected to all the evil influences possible. There is the cigar fiend, the pool-room fiend, the drink fiend, the loafer on the street corner, the obscene and pernicious papers, and the quack nostrum fiend,—

all these and others are let loose upon our boys. What are we doing to protect them? If charity begins at the right place, it begins in the heart and head of the man. We teach the boy that he should not yield to temptation; but what is our example in his presence? How many men are philanthropists enough to give up themselves the one evil of tobacco-using for the sake of the rising generation?

A. G. Warner, Baltimore.— A word in connection with the idea that the Charity Organization Society should not give relief,— not by way of argument, but by way of statement. In the work in Baltimore, I find that the best way to start in describing it to those unacquainted with it is to say that we do not give relief, and lay all possible emphasis there. That at once causes people to roll up their eyes and ask, "What do you do?" You have startled them. They wonder what is done, and they will listen while you tell them. If they think that all the society is for is to raise the means of relief, they will refuse to listen when you tell them of the other work. I have often insisted that we did not give, when I had to stretch the truth a little to do so; but I think it has resulted in a better understanding of the work of the society. Investigation is a bugbear to those who do not understand it. But investigation is an advantage for the poor themselves. Last week a man came to Baltimore, and, finding there was a Charity Organization Society there, he came to us. He had been sick and left without funds at New Orleans. The Charity Organization Society there had put him in the hospital, and provided for him until he was able to work his way home. He had got on as far as Baltimore from New Orleans. He wanted to get to friends in Philadelphia. He knew that he would be investigated if he came to us, he expected it; and he knew that we should telegraph to Philadelphia. We investigate for the sake of the alms-receiver and only secondarily for the sake of the alms-giver.

L. S. Emery, Washington.— We give in Washington only when all other resources fail, and we have come to the conclusion that we cannot leave out of our constitution the method of relieving by giving alms. We see that, when the visitor finds distress, there is no way but to relieve it instantly and on the spot. We have in Washington people who formerly were of good standing, who have come low; and we find them in distress,— a widow, perhaps, with little children. They are proud. They cannot bear to be bandied from one society to another, to be ruined, as far as their spirit of self-respect is concerned, and so we give on the spot, quietly. We can thus help them to maintain their self-respect and the respect of the community. I differ from Mr. Paine, of Boston, who says that we ought not to give alms. Would you, in your poverty, like to be humiliated? If you had become unfortunate and needed help, would you like to be bandied from one society to another? I think we have no better way of judging of this matter than to think how it would seem to ourselves to be treated in this way.

Sheldon T. Viele, Buffalo.— I have one claim to go down to posterity, and that is that I was the first secretary of the first District Committee of the first Charity Organization Society of this country.

I should like to say a few words about our early experience. Our first district, embracing a small precinct, had an enormous mass of pauperism. In our first two years, we had one hundred typical cases. Those hundred cases were made independent within two years, and of the hundred cases over sixty per cent. had been those of widows with families. The custom had been that, if there was a widow left with a family of small children, they would go on the poor books. They had lived for years in that way, until there were boys living on their mothers, boys fifteen to eighteen years of age, and the mothers living on the poor department. In all these cases, we took the position that no relief must be given. If those boys were able to get work, and would not work, then they must go to the workhouse. In all cases, the result was that the families became self-supporting. We have always believed here that our Charity Organization Society was not for the purpose of affording relief. While cases were being examined, while they were under investigation, we always had some one from the outside to give enough temporary relief to tide them over; but, when the decision was made, we insisted on their going to work, if possible. If relief was necessary, we always supplied it from an aid society or from a friendly visitor. We feel here thoroughly that the system of the friendly visitor is the strong point, the proper one to furnish relief to the poor. We believe that system bridges over the chasm between the rich and the poor. I think it has been our universal experience that it excites human interest on one side and sympathy on the other. It is the best means of making one class acquainted with the other. We do not believe that it is the province of the Charity Organization Society to furnish relief unless under very exceptional circumstances.

Mrs. Sara A. Spencer, Washington.— I have lived a quarter of a century in the city of Washington. I was once an officer of the society of which Mr. Emery is secretary. At one time, we did believe that these cases of apparent immediate distress should be relieved first and investigated afterward; but we learned valuable lessons by bitter experience. If some of the hardest working, most devoted members of that society left it, and came out and formed the Charity Organization Society, pledged by its charter to give no alms, it was because we conscientiously believed it was the true and only way to stem the tide of pauperism.

We have more than twelve thousand cards in our Central Office, containing histories of cases; and careful investigation proves that not one case of immediate distress was unprovided for by one of our two hundred churches, our two thousand benevolent organizations, our police poor funds, our dangerously free and generous floating population and charitable citizens. The great work to be done was to stop turning honest poverty into beggary.

I think no one doubts that my heart is quite as tender as it ought to be; but I believe it my Christian duty, instead of sparing the sensitive feelings of a beggar, to investigate him down to the last shred,— "his sisters and his cousins and his aunts,"— and to communicate the information wherever it will do the most good.

JOHN GLENN, Baltimore.— I am about to make a startling proposition to you; and, as it may be thought cruel as well, I will state in advance that I have been blind nearly forty years. I want to protest against relieving the blind. In all my work in connection with blind institutions, I have never known a case of a blind beggar who was not vicious or criminal, not one. They not only corrupt the community, but they take hold of the most sacred sympathies of the human heart and prostitute them. We had a man who was able to make his six dollars a week at work, and I found him at a crossing begging. I said to him: "Aren't you ashamed of yourself? Have you lost all self-respect? Why don't you go to work and support yourself?" He said: "No. I'm not going to work. I can do better here." The next day, the man was at our institution in conference with one of the best boys; and he had been saying to him: "Don't stay here and learn to work. Come with me. You can never make more than a dollar and a half a day, and I can make six." The other day, we had three men who came to peddle on the street. They were accompanied by a little boy. That little boy was taken from a pure home. Those blind beggars went to a saloon, a brothel, and a gambling-house; and that little boy went with them, under a permit from the mayor of Baltimore. He was taught that to make money in a gambling brothel and a drinking-saloon was legitimate. Never put a cent into the hat of a blind beggar. You are supporting vice and crime by so doing.

Miss ZILPHA D. SMITH, Boston.— The question, Should a society for organizing charity give relief? should not be confounded with that other question, Shall relief be given? There is not a Charity Organization Society in the country that does not believe that there are many cases in which relief ought to be given. If Mr. Emery would go to any city where a society of that character has been fairly successful, he would see that these families are not "bandied about from one society to another" when they need relief, that the friendly visitor is the protector of their interests, and makes the appeal in their behalf. She is herself protected by her association with people who have been longer in the work, with a committee who will persuade her that in such a case she would do better not to ask relief, or that in another she is asking too little. We often have to persuade a visitor that what she asks for is too little, a mere dole, accomplishing nothing.

The question whether the Charity Organization Society shall give the relief is quite a different matter. The report gives both sides. My own opinion is that it may be well in a town like Pittsfield, where there are few to do the work, that the work should be done by one organization; but there is danger in it, after all. Suppose you get an executive officer, who has good qualities enough to make his retention wise, yet many cannot work with him: you lose their personal service, which, with two societies, might simply be transferred to another field. Where there are workers enough, it is much better to have two or three societies, and divide the work. You could not, if you tried (and you would better not try), get into one society all those

who might engage in charity work in even the smallest city. Let there be a federation of societies,— an organization of charity.

I should not agree that the friendly visitor should give relief herself, until she had known the family two years. Let her make herself a friend first, and then, perhaps, she can give relief.

As Mr. McCulloch says, you must not start a society too soon. No Charity Organization Society is successful which consists simply of an agent. It must be an association with devoted volunteers, or it will be a failure.

A paper on "Drunkards' Families," by Rev. W. F. Slocum, Jr., of Baltimore, was read by title in the absence of the writer, and was distributed in printed form (page 131).

Mr. Glenn was invited to open the discussion on this subject.

DISCUSSION ON CHARITY ORGANIZATION CONTINUED.

Mr. GLENN.— The question before us is the Drunkard's Family. It seems to me that is confined to one thing; that is, the drunkard. If you can reform him, the family is like any other family, and is to be so treated. If you cannot reform him, the family falls into the class of the widow and orphan. This is best explained by an example. A few months ago there was a family brought to our consideration, consisting of a father, mother, and five children. The father was a drunkard, the mother was a drunkard, the eldest girl would not come home because the mother pawned her clothes for whiskey, the two youngest children begged on the streets for food and clothes, one boy had a position, and the other was a cripple. We tried our best to do something with that family. Finding that we could do nothing with it, we invited the aid of the Society for Protecting Children; and we broke it up. The father, finding his family broken up, got employment in a distant village. The mother we had to commit. We found them both drunk the same day in the house. We sent two children to an institution. We found a home for the girl, and the other boy a kindly butcher took. Now, were we right in doing that? That is the simple question. That depends on the question, What is home? The drunkard was bound by his honor to provide a home for his wife and children, and to give them food and shelter and protection. The home had ceased to perform its functions. It had not only ceased to perform its functions, but it had become poisonous in its effects, and was transferring that poison not only to its neighbors and society, but to future generations. Had not society a right to break up a home like that? It seems hard, but we can look on the drunkard only as a criminal. If a stranger comes into your house, and seizes your property, and insults your family, society arrests him. How much more the man, who is bound by laws human and divine to protect and shield his family, who drives them out to be beggars and thieves, and who insults and abuses them, and who is teaching future generations to do the same thing! I think society has a perfect right to break up such a home, and I think the law does not go far enough.

I would have a law passed making a sliding scale of punishment for drunkards. When I was at the Deer Island Institution last summer, I found a man there who had been committed 122 times. What does that mean? It means that government has provided that the man who has been recreant to all his duties to himself and his family shall be placed under comfortable shelter, with good food and comfortable clothing, to prepare for what? To fulfil his duties better? No: to go back again to the same course, and continue it as long as he lives. I would have a sliding scale of punishment, punishing the first time mildly, the second time less mildly, until finally, if it was found that the person was a habitual drunkard, I would confine him for life. We have taken one step toward doing this in Baltimore. We passed a law during the last session by which we treat a drunkard, whether man or woman, precisely as a lunatic. We have a committee; and his property and person are put in the hands of that committee, and he is not allowed to go at large so long as he is a drunkard. We want another law. Our people are not yet educated up to it, but I hope it may be passed in other States. It is this: that drunkards shall be compelled to work, and that part of the proceeds shall go partly to support the family that he has outraged. It is impossible for the friendly visitor to do his or her work without the co-operation of the drunkard; but we have had immense help in the work among drunkards' families from the devoted women of the Women's Christian Temperance Union. I have never appealed in one single case that some of them have not stepped forward to do their duty. It is to the women of this country that we must look for this reform. They have time, tact, and sympathy. We must look to them. The men in our large cities have not time, and few men of leisure have the devotion. Just in proportion as we can get that personal factor will an organization succeed. If that personal factor is strong, no matter how weak the organization, the cause will be a success. If that personal factor is wanting, no matter how powerful the organization, it must remain a failure.

Miss Z. D. Smith.—I want to say a word about men as visitors. A lady in Buffalo said to me, "Of course, you cannot send a man as visitor." Men are of the greatest use as visitors, and there is no reason why they should not do this work. At this moment, I recall two gentlemen who have done excellent work in drunkards' families. In both cases, promise of work, if the man reformed, was the motive used. In one instance, the gentleman visited the family every night for a month, to see that all was going well. The family has now moved into better rooms, the man gets better wages; but the visitor still stands by.

Men are of great use always where there are boys. It is the hardest thing in the world for a woman as visitor to get hold of boys from fifteen to twenty years old: they are rarely at home, they are shy and a woman cannot follow them into their resorts, as a man can do without offence. One of the Harvard Divinity students has gained great influence over a boy whom a woman had approached without success.

Mr. BUZELLE mentioned two or three cases showing the value of the work of men as visitors. One visitor was a dentist, who managed to find time for this work. He believed it was not so much a question of being a man or a woman, but of having the spirit for the work, and a heart for it and a determination to find out the best way of doing it.

Mr. N. S. ROSENAU, Buffalo.— It seems to me that the underlying point of the question of drunkards' families has not yet been reached. It is not a question of asking a man to stop drinking or of convincing him that it is right to stop drinking. It is a question of taking away the cause of the drinking. We have in Buffalo some very peculiar sets of men to deal with. We have a very large body of so-called scoopers, and I think there are very few cities in the country that have many of this kind of employees. They are the men who trim the grain in the hold of vessels. Their work is very arduous. It sometimes continues for thirty-six or forty-eight hours without cessation. In connection with this is a most pernicious bossing system. The bosses are employed to load the grain, and they employ the scoopers. They have boarding-houses for the men, with saloons attached; and no man can retain his place who does not spend a large portion of his pay in the saloons. These laborers, in addition to the fact that they need some stimulant, are compelled to take it in the form of alcoholic liquor as furnished by the bosses, or lose the means of making a livelihood.

There is another cause for drunkenness, which perhaps we do not appreciate. There are many families where the man is a drunkard, and a very bad one, and the woman is a perfectly sober woman, but, alas! she is a shrew. The man cannot abide it in the house. He is forced away from home, and the first place that the poor mortal goes to is the saloon. This is one place at least where a woman can do some work. With regard to the point that friendly visitors cannot have much influence with boys, I must beg to differ from our chairman, because I have seen both men's and women's work with drunkards where the drunkards were reformed. In addition to that, there is a lady in the hall, whose work has been among men for years, who has accomplished more than any man that I know has accomplished with men. I hope that she will say a few words herself.

General BRINKERHOFF.— I want to emphasize one or two points made by Mr. Glenn, because they are so wise, so important, and so little heard of heretofore. Then I want to tell you a little of what we have in view in Ohio in regard to that subject, what to do with the drunkard's family and with the drunkard himself. I am very glad indeed that there is such a law in Baltimore as has been described to you. I am glad that the community begins to look on the drunkard not as unfortunate, but as an offender against society; that he has no right to get drunk. We find, when we study them year after year, that institutions for misdemeanants, instead of being beneficial to the community, are really injurious. They are mostly populated by what is known in the workhouse as "rum-rounders." They come and go. They come to the workhouse when they have had a debauch; and, when they are sober, they are let loose again upon

society. We propose to change that whole system of treatment of misdemeanants,— to commence at the bottom with the first offender, that he shall go to the workhouse at the discretion of the court as to time and fine. At the second offence, he shall go there for double the time and fine allotted for the first offence. For the third offence, he shall go for double the time and fine allotted for the second offence. For the fourth offence, we propose to send him under the indeterminate sentence, with a maximum limit of five years. When we get up to the point of treating drunkards as offenders against society, and give a part of their earnings to their families, we shall make more impression on these offenders.

As to the other point, I am glad it has come from the source that it has; namely, making paupers out of the blind by giving them alms. We have had to meet that question in Ohio. Every one wants to help the blind; and, therefore, the blind men came to our legislature, and succeeded in working upon the sympathies of the legislators until they established a Workingman's Home for the Blind. My judgment has always been against that. I believe it takes away from the independence of the blind man if he can go to the Workingman's Home, and be supported by the State. He becomes a State pauper; and the result is that he loses the sympathy of the community, and, worst of all, his own self-respect.

It is true our Workingman's Home for the Blind is still in its experimental stage, and may turn out better than I anticipated; but I have no faith in it, and believe it is wrong in principle. However, now that we have it, we propose to give it a fair trial.

Mrs. A. L. D'Arcambal, Michigan.— Men are sent to prison for a purpose, not to get rid of them. The design is to reform them and to prepare them for the duties of citizens. We know that that is the case in our own State prison in Jackson. I indorse what has been said by Mr. Rosenau. I do not think it should be any excuse for a man to drink, however, because his wife pushes him out. Neither is there any excuse for him to let her wash and iron and earn what she can, while he spends his money for drink. I was glad to hear what was said about the blind. I have had a little experience myself. I do not belong to any charitable organization or society, but I have been an independent worker for eighteen years. My chief work has been among prisoners, among the men and boys, especially in finding them homes and employment; and I am happy to say that Michigan has come to the front in providing for her prisoners when they come out. Mr. Reed asked what we are going to do with them. It is my opinion that the States must provide a place of industry where they can earn an honest living, and not where they must feel that they are receiving charity like a mendicant.

With the assistance of the prisoners themselves and other friends, I have been able to establish in Detroit a "Home of Industry" for discharged prisoners. We secured Michael Dunn as superintendent. This home is not a permanent one, but a place where the men can go when they receive their discharge from prison. They immediately find employment in the broom factory, and receive pay for their work.

They can stay in this home until they can earn enough to return to their friends or find situations elsewhere. If we want to make these men honest, we must give them work, find employment and not offer charity.

DELEGATE FROM ILLINOIS.— What shall we do for the drunkard's family? Shut him up, and, if he has any property, give it in charge of some one else. If he has none, the State should compel him to work, and give his mother or wife part of his wages. What shall be done for persons who become blind in middle life? I know of three men who came from foreign countries in the vigor of their manhood. They lost no time in getting labor, and all very shortly after lost their eyesight. One was blown up in a mine, one lost his eyes in a foundery, and the third lost his eyes by a blow from a capstan pole. They had no resources. What shall we do with that class of blind men? The only thing we can do is to send them to the almshouse. If we put them on the street, they will become street beggars.

Mr. GLENN.— We have a simple way of treating those cases. We have a ward in our almshouse where men go who pay their way. It is a more respectable ward than where the tramp comes in. Then we have institutions for old men and for old women; and, where we find a case of that sort, we get together and raise enough money to put him in the Aged Man's Home, where he will be taken care of for the rest of his life. Every State should prepare for such a class of unfortunate men.

Miss Charlotte Mulligan, who had been invited to speak at the suggestion of Mr. Rosenau, but at that time declined, was again asked to take part in the discussion.

Miss MULLIGAN.— I think it is a great mistake to say that women cannot have influence upon boys and men, for I have seen the strongest influence exercised by them. If they cannot, the trouble is with the education of the women. My name has been used because I have, possibly, had a little success in that direction; but I owe it entirely to my education. I never had a sister. I never knew what it was to play with dolls; but I did know what it was to play every game that a boy learns, and to do everything that a boy does. I knew more about boys and men than I did about women. Consequently, when I speak to boys, I speak to them as their friend. When I speak to men, I also speak to them as their friend and as one who knows their weaknesses and temptations. I believe that every woman who is willing to associate herself with men in a straightforward, honest, unaffected way can accomplish anything that she chooses to accomplish.

Rev. J. H. BRADFORD, Washington.— We are told to gather up the fragments, that nothing be lost. In gathering up the fragments of a family that is already broken up, we are only obeying that command. I had a girl in the Industrial School, and, as I wanted to see where she was brought up, I went to her home. It was down by the railroad track in New Haven. Here she was born, and here she lived till she

was sixteen. I climbed up into the door,— there were no steps,— and I found, what I suppose passed for a man, the father of the family, lying on the floor. I did not count the flies, but there were hundreds of them flying about his face. He was in a drunken sleep. There was a stove, but no furniture in the room except a table with a broken leg. On it were a little package of meal and a tin dish in which some of it had been mixed and baked on the stove that morning by the little girl, younger than the one I had in the school. Through an open door, I saw lying on a bed, on which there was nothing but the mattress, what was the mother of the family, the presiding goddess of it. She was in such a condition that she did not notice my visit. A little girl was flitting about, and I asked her some questions. The entire family was supported by the girl, who worked in a shoe-shop,— a girl twelve years of age. She went regularly to work; and sometimes she went in such a pitiful condition that the others in the shoe-shop would go out and buy something for her to eat, because they felt that she had not strength to get through the day's work. And yet she kept the family together. She bought that package of meal. Her hands mixed it with a little water and cooked the breakfast of it before going to her day's work. Shall we break up such a family as that? Shall we go into it and break it up, and take charge of this little child and rescue her? I have no hesitation in saying, from my experience, that it is the drunkard who breaks up the family. When we step in, it is only to take care of the fragments.

Miss SMITH.— I want to correct an impression that I seem to have made. I did not say that women had no influence over men. I said it was hard for them to get hold of boys between fifteen and twenty, because they are not to be found at home, and a lady cannot well go after them. A man who had delirium tremens over and over again was kept from drinking by the personal influence of one of our visitors, who later brought him back after he had fallen again. Her persevering care will probably keep him straight now,— a strong instance of the influence of a woman over a man. But, while women have a special influence over men, men have also a special influence over women; and we need it in our charity work, as we do all through life.

A paper on "Poor Widows with Dependent Children" was read by Mrs. Louise Wolcott, of New York (page 137).

The paper was followed by discussion.

Rev. J. H. BRADFORD, Washington.— There is a story that a boy, who was employed in a dry-goods store not many blocks from here, because the proprietors would not excuse him to attend a funeral, piled up a lot of papers and set them on fire, and in less than an hour a million dollars worth of goods went up in smoke. What shall be done with that boy? What sort of punishment is due for such a crime? It was not his fault that a score of the women and girls employed there were not burned to death. His only excuse is that

he likes to see a big fire. Here is a practical case. Shall he be punished? If so, what punishment is adequate for the crime? My impression is that, if that boy had been caught and thrown into the fire, it would not have been adequate punishment. I believe that that boy ought to be reformed, made over. How can that be done? Who objects to it? The man whose goods are burned up? I guess not. Any of the persons employed there whose lives came near being sacrificed? I guess not. I think everybody is in favor of its being done. Can it be done? If so, how? This is a practical question.

Rev. Oscar C. McCulloch.— The cry of women with dependent children appeals to us all. It seems to me out of my own experience, confirmed by that of others, that the old New England widow left with few or many children was usually able to bring up that family. I know of many a noble woman left as poor as the poorest we have to deal with, who was able to educate her sons. We are dealing with a broken class of widows, in a certain sense weakened by deprivation and want. I lay this down as a principle in our work, that no woman who knows any one thing well need be dependent on public charity. I cannot tell you of a single instance of a woman who can wash and iron well, who does not have more than she can do, and an income adequate to the immediate wants of her children, without needing to have relief from any public or private sources. Can we help in any better way than by seeking to instruct them? I know women who can earn from seven to ten dollars a week at needlework. You cannot help such women better than by a temporary loan when they are in need, especially if they have fallen into the power, as many have, of the sewing-machine shark. If you find such a woman, lift the mortgage and let her repay you in small amounts, and not pay two hundred per cent. every week in interest. If she need coal, it is better to let her have that coal as a loan, and pay it off at twenty-five cents a week. In these simple ways and in others which will suggest themselves to you and to the kindliness of those doing this work, you will find that you can keep women from being dependent. But, when the woman has tasted the bitter and poison bread of public relief, it is only the beginning of moral, physical, and intellectual death.

R. C. Buckner, Texas.— Many adventurers come to the State where I live, some in search of health which some never find. Instead they die, and leave their families without money or homes or a foot of soil that they can call their own. I have received letters from all over the State from the widows of such, asking if I could not find something for them to do. To one such woman, a widow with five children, we gave a position in the Buckner Orphans' Home; and we have provided for others in the same way. I have a bit of land near where I live, which I have in heart to dedicate, if it shall be found wise, to the relief of such cases. My idea would be to provide them with little cottages rent free, and then help them to find sewing or other work in the city. I believe many would make their own way and support their children if they had the opportunity, but, as it is now, the circumstances are against them.

Mrs. Sara A. Spencer, Washington.— No one says a word about the way to stop the cause of all this poverty and suffering. Any father and mother ought to have better sense than to be parents of eight or ten or a dozen children, whom they cannot support. No man living has a right to be the father of more children than he can care for; and no man has a right to have more children than, dying, he can leave provision for. A woman in Washington came to me for help and advice. She had been twice married, and had numerous children by both marriages. Her second husband was a drunkard; and his eldest son, now married, was a drunkard also. He was about thirty years of age. I said to her: "Madam, your children ought not to have been born. You have come to me thirty years too late. You cannot any more help fill the earth with drunkards, but send your daughter-in-law to me, if you want her to have timely advice." These two women had no trouble in taking care of themselves before marriage. The trouble came from peopling the earth with an enormous, helpless, profligate family. The same incontinence and weakness prevent women from being able to support their own families when left widows.

It is a matter of record that in our Women's Employment Rooms in Washington we once had four hundred women with families dependent upon them for support. We had no trouble in getting work for them; but not a dozen of them all proved able, willing, and competent to do the work we had secured for them. The majority expected to be coddled and helped out with charity. We closed the department because we could not get the work done. It is the duty of friendly visitors to impress continence upon men and to teach poor women that they have no right to people the earth with families that they either cannot or will not support, if left widows. The truth is it is chiefly incontinence that fills so many early graves, and yet leaves behind a seething, helpless, ignorant mass of humanity to afflict the earth; and it is our Christian duty to deal with it fairly, fearlessly, unceasingly.

Mrs. C. R. Lowell, New York.— It seems to me that it is reasonable to say that a woman who bears children and takes care of them is doing her part of the work of the family. Of course there are women who can attend to home duties and also do outside work; but the average woman cannot do it, and the division of work between the man and woman is discriminated by their natures,— he to do the outside work, the woman to do the inside work. In doing this, the woman does as much as the man. I think one of the causes of poverty is that we have adopted the theory for poor people — not for ourselves — that it is the business of the woman to help support the family. This tends to lower the wages of the man, and also encourages him, if he gets good wages, to waste them or to work only part of the time. When the husband dies, the double work of caring for and supporting the family, the work that ought to be done by both father and mother, comes on the widow. Undoubtedly, as Mrs. Spencer says, a man ought to leave something to support his family; but still it does require a good deal to support five or six children until they are able

to work, and the young man does not suppose he is going to die; even a man in middle age does not expect to die at once. We must remember, too, that we are dealing with people who have not even the average foresight. We must try to improve them, to teach them better, but we must recognize the fact that we are dealing with people of weak characters. If they were average people, with common intelligence and ability and industry, perhaps we should not have to help the woman when her husband dies; but I feel very strongly, and more strongly than ever before, that it is well for us to remember that we are not dealing with average men and women. The average New England widow did bring up her children and educate them, but it was because she was a New England widow and lived in a New England town. It is quite different from the case of a German or Irish widow living in one of our great cities, and it is putting too heavy a burden on such a woman to say that she must provide the whole support for her family. If she does try to do it, the children often go to destruction for want of a mother's care.

Charles D. B. Mills, New York.— We are passing through an era unknown hitherto in the history of civilization. The pressure upon the lower planes of labor has become immense. There is always room, as Daniel Webster said to the young lawyer, in the upper stories. There is always work for skilled hands and intelligent brains. But the people we have to deal with are the unskilled and the unintelligent. I know a woman who works in a restaurant from eight in the morning till nine at night. Her children are left alone to become vagrants upon the streets. Her case has been considered by our committee, and we have endeavored to devise some method of protection for these children. We have suggested placing them in the day nursery, but that closes at six o'clock at night. She is unwilling to put them in the orphan asylum, and it is natural, perhaps just, that she should feel so; but her house is the picture of squalor and destitution. The wages of her husband have been spent for drink, and she is exerting herself to the utmost to keep the wolf from the door. There are numbers of such instances where the wife is left worse than widowed by the intemperance and profligacy and idleness of her husband.

We have to deal with questions of very great difficulty; and I think we should as far as possible endeavor to impart training to the hands and give more true knowledge to the brain, that the ranks of these unskilled persons may be reduced. Improvidence with intemperance lies at the bottom of most of the destitution which we have to encounter. Another, and this one of the gravest sources of our embarrassments, lies in the fact of *criminal parentage*,— a parentage so to be described, not simply without, but also and quite frequently within, the pale of legal marriage. It is a *growing* evil, increasing year by year the public burden. I hold it to be one of the crimes against humanity for those who assume the office of parentage to bring children into the world only to abandon them to the tender mercies of society, and make them a charge upon the public. I believe that, while it is the function of Charity Organization Societies sometimes, as we find in

exceptional cases, to palliate, improve, or temporarily relieve, that we may prevent the pauperization of the poor, our primal duty is to seek to raise the people to a higher plane. The old proverb hath it that, "shame being lost, all virtue is lost." It is so here. When self-respect is gone, the man or the woman is gone. We may say that that person has become morally bankrupt. The first thing we need to awaken is self-respect, and a spirit of self-trust. We should lead these indigent, despairing, and often in greater or less measure demoralized classes to the horizon of hope, the invigoration of manly resolve, and sentiment of instinctive scorn at the thought of being dependent upon the aid of others, if one is able to help himself.

Robert Treat Paine, Boston.— One of the ways of helping widows with children in England is to take the children away and place them in orphan asylums. They have one in London which has eight hundred children in it. I hope we shall not adopt that method here. I have seen enough of it in London. What, then, shall we do with such families? The friendly visitor tries every expedient to keep them together, if it is a fit home; and we succeed in more cases than an inexperienced visitor would think to be possible. First of all, we try to make the woman self-supporting, if it can be done. I do not suppose we need to ask why the father has left so many children. It is too late then. We have the problem before us. If that cannot be done, what next? We often have cases where the visitor is obliged to get relief from some benevolent individual. There are in Boston many cases of widows with large families of dependent children. We have come to the conclusion that such a family should never be broken up for pecuniary reasons, if it is a fit home to keep together. If they need relief, let it come only from a friendly hand. Case after case comes up, where the father dies and the mother is left, and we find that she and the children are getting relief from several sources,— groceries and perhaps coal from the overseers of the poor, clothing from the Provident, rent-money from some other source; and then the children go to one or two Sunday schools, hoping to get relief in both. Our rule is to put that family into the hands of a visitor who shall make the family willing to give up every other source of relief and receive all that they actually need quietly from some one friendly source. I believe in that way the children can be saved from becoming paupers. If they are allowed to go to the overseers of the poor for relief and are taught to beg, almost every one will grow up a pauper.

Mrs. Louise Wolcott, New York.— No one has mentioned the difference in wages between women and men as one reason of the poverty of widows. The husband of the family will perhaps get ten or twelve dollars a week, but the wife cannot by her work earn as much when the husband is taken away. I do not believe that the wife can be trained to take care of these children on one-half or one-third of what the man earned. How can she make, mend, wash, iron, bake, and in addition to this earn what is necessary for the support of her children? If we could supply brain and training, that might help; but,

as it is, we must obtain for them adequate relief. The visitor is the best one to manage all these details. As regards immediate relief, it has been my practice, in going anywhere where I felt that there was need of immediate relief, to cautiously ask the widow whom she knew in the neighborhood that I could go to and speak to. Almost always they mention some one in the tenement or in the neighborhood, and I venture to say that there is no poor family who would not have some one on whom I could call. I have never had a case where I could not procure immediate relief within half an hour. It is not given by the Charity Organization Society, but by a "B. I.," "benevolent individual." We have a list of those who are willing to grant aid at our request, immediate and adequate relief to tide a family over their distress. With the consent of the committee, I appeal to one of these. That gives us time to investigate and find the cause of the distress. Then we can try to remove that cause.

Dr. EDWARD W. BEMIS, of Vanderbilt University, Nashville, Tenn. — I want to refer to the need of economic training on the part of those interested in charity organization work, and to a few points in which that may find illustration. Take the question of drink. Professor Francis A. Walker, who is considered a leading American authority on these matters, states that he believes that intemperance is just as much caused by economic conditions as it is the cause of poverty. He says that the question of temperance reform must deal not only with the morality of drinking, but with the conditions of the man who drinks, the conditions in his home, his wages, his whole manner of life. And in that connection Professor Martin, of Johns Hopkins University, said a year ago in Baltimore that he would stake his professional reputation on the fact that the greatest cause of intemperance was poor cooking; that the sameness of diet and the poor preparation of food created a craving on the part of workingmen, which could be satisfied only with stimulants; that we need not only to legislate in matters of reformation, but to study the question of cooking and the whole subject of life in the home. We come in this at once to the economic questions involved. Professor Atwater has written a good deal on this subject, but you will find that his instructions are not heeded. The working people are suspicious. They say that, while the change of diet might give them as nutritious food, it would not be so palatable as what they have now; and that, as the rate of wages is fixed by the cost of living, the result would be to lower the rate of wages to correspond, so that there would be no gain in the end. That is not the necessary result, but that would perhaps be the tendency. It may, however, be counteracted by education and wise use of organization on the part of the workers. We cannot make any great progress without studying the subject in all its relations. We are constantly confronted with this problem of poverty, and we find as one great trouble the lack of mobility, of movement, among the masses.

Another question is of savings banks. What can be done by the trades unions to increase savings? What can be done toward building homes? And the question of sanitation comes in here.

Dr. DeWolf, of Chicago, told me recently that he had taken out of the basement cellars of Chicago the night before three hundred and fifty people who had been sleeping there. He said there were eight thousand sleeping in basements, and he proposed to clean them all out, for they were nothing but tramps and professional loafers. Another question to be taken up is the work of children. The law is a farce in most places in this regard. It is not half enforced even in New York. Right here our Charity Organization Societies have opportunity to do a great deal of work in arousing public sentiment. The subject of the labor of women has been considered here. At the last meeting of the Labor Bureaus at Indianapolis, it was very clearly shown by Mr. Hotchkiss, of the Connecticut Bureau, that there are two distinct classes of labor in that State. In the western part, the industries are in iron, steel, metals. In the eastern, it is cotton or textile industries. In the eastern part, women and children are employed; in the western part, hardly any. What is the result? In the western part, the wages per family are greater than in the eastern part. The employment of children and of young mothers should be restricted, even if the work of other women is not restricted. The subject of immigration and its relation to wages is another point that must be studied, whether there are at present more emigrants coming to this country than can find remunerative employment, whether there is not in consequence a lowering of wages and a depression of the whole standard of manhood. The last point I will touch is the size of the families of the working people. It has been shown by economists that increasing the wages and the comforts of living tends to diminish the size of families. It makes them more cautious, they marry later, and their families are smaller. There is a good deal of truth in that remark, "Come, we cannot be any worse off, let us marry." I only desire to call your attention to the necessity of studying these things. I do not like to make an appeal in favor of any one university; but I believe that men who have graduated under Professor Ely at the Johns Hopkins, or at some of our other leading universities where economic and social science are properly taught, are better fitted for taking up this work than those who have grown up without the advantages of such an education.

The following resolution was sent from the Wisconsin State Conference of Charities: —

Resolved, That this Conference of Charities would recommend to the various church organizations of our country the setting apart of one Sabbath of each year for the consideration of subjects pertaining to the general works of charity.

The resolution was signed by E. O. Holden, President, and A. O. Wright, Secretary, as directed by resolution passed last winter by the Wisconsin State Conference.

The following resolution was offered by F. H. Wines: —

Resolved, That the Executive Committee be instructed, in preparing the work of the next Conference, to accept no paper which is not complete and in its possession sixty days in advance of the date of the meeting.

Resolved, That the Executive Committee be further instructed to have all papers which may be accepted by it printed in advance of the meeting, and one copy of each of them sent by mail to all persons who shall notify the Committee of their intention to be present and take part in the proceedings of the Conference.

The following resolution was offered by Bishop Gillespie: —

Resolved, That the following be adopted for the next Conference as the rule governing the presentation of reports from States.

1. That the representatives of the States and Territories be requested to send their reports in type-writing or in print to the chairman of the Executive Committee at least fifteen days before the meeting of the Conference.

2. That the Executive Committee designate the portions to be read to the Conference, and the representatives be allowed five minutes for remarks beyond the reports.

3. That the State representatives be requested to have their entire report in print for distribution at the Conference.

Rev. O. C. McCulloch suggested that a series of questions should be issued to those preparing reports from States, that the reports might be better classified.

By the rules of the Conference, all of these resolutions were referred to the Business Committee.

Adjourned at 12.45.

NINTH SESSION.

Monday night, July 9.

The Conference met at 8 P.M., the President in the chair.

On motion of F. B. Sanborn, it was voted that the Committee on Commitment and Detention of the Insane be continued during the coming year, with power to appoint sub-committees.

The report of the Committee on Immigration was made by the chairman, Philip C. Garrett, Philadelphia (page 185).

DISCUSSION ON IMMIGRATION.

Rev. Myron W. Reed, Denver.— I hate to differ with the Fourth of July orator, who, in his estimation of the public domain, lets his imagination run away with him. And I dislike exceedingly to differ from those whom I love and whose opinions I respect. But, in this matter of immigration, I think every man has a personal view; and I

desire to represent, as best I can, the people of my own section of the country. The Fourth of July orator has greatly misrepresented the extent of our public domain. You would think, to hear him talk, that Uncle Sam was willing to "give every man a farm," and had the ability. There is no more West. I would not take a gift of one hundred and sixty acres if it were handed me on a silver platter; nor of six hundred and forty without the use of water. If you go through the West, you will see that, where there is any good land subject to the plough and capable of bearing wheat, there is "a smoke" and cattle. It is idle to say to people, "Go West." There is no West. Our young men now must take some other plan than that of Abram and Lot. When they quarrelled, they divided. Once we could go one way, and others another; but we have now got to solve the problem of living together. In going West, we see no new land. New virtue is what we want,— new power of settling down, and living and letting live. All the habitable West needs is good society and good water. Population, unless we have a pestilence or a war, doubles every twenty-seven years. In twenty-seven years from now, we shall have a population of over a hundred millions; for the doctors will stamp out pestilence, and common sense will prevent war. Now, considering the limits of our country and the increase of our native-born population, ought we not to be a little particular as to who shall be admitted to this country? The "Heathen Chinee" is now by law excluded. Many of the reasons for excluding the Chinaman from our ports are reasons for shutting our ports to other nationalities. What was the chief reason why the Chinaman was excluded? Because he does not become an American. He does not come here to be an American. If you go into the woods and roll over a rotten log, you will find under it certain kinds of insects and reptiles; and the minute you let in the light and air, that minute these insects and reptiles will seek for another rotten log. They don't want light and air. They want a rotten log. They want dark confinement. And so, if you put a Chinaman on our plains, he will go to work and reproduce exactly the conditions which he left behind in his own country. If you rent him a room forty feet square, he will sublet that room, and divide it up into compartments seven by three. That suits him. The country, in looking upon the Chinaman, said: "We don't want any more of him. We will not insult him nor abuse him nor kill him. We will simply refuse to let him come here any more." The people of Leadville, for instance, the greatest mining camp on earth, said years ago, "We will not have the Chinee"; and, when the Chinee arrived on the coach, they did not abuse him, they did not kill him: they simply waited on him, and said, "The air here is too rare for you, and you had better retire." And, in the morning, he took the coach down to Denver, and joined the Sunday-school, and made himself solid with the religious element, and is now growing up with the country for a year or so.

Was it public policy to allow Englishmen and Scotchmen and Dutchmen to come into this country and obtain ownership of more than two hundred million acres of land? These acres will be subject to Great Britain. These acres will raise tribute for landlords over the

ocean. Was that public policy? There is a little Ireland in the centre of Illinois. Mr. Scully, foreseeing the failure of one Ireland beyond the Atlantic, has begun another on this side, where there is no Gladstone to come between landlord and tenant. Lord Dunraven, member of the House of Lords of Great Britain, owns sixty thousand acres of land in Colorado. What is the Atlantic Ocean so deep and so wide for except to drown the feudal system? What was the war of the Revolution for, anyway? It must make our grandfathers a little sad, even in heaven, when they look down and see what is going on in this country, that they laid down their lives to free, when they see the land that they bought with blood bought back with British gold. I am sure they are not happy when they see that.

There are two classes of people whom I would keep out of this land,—those born abroad who do not desire to be Americans, and those born here whose grandfathers' names are in the registry book of the "Mayflower" who do not desire to be Americans.

I have been at Castle Garden. I have watched the people coming in, five or six thousand a week. I have looked at them. It is difficult to find in a shipload of Poles or Huns ten men that will make Americans. Like the insects under the rotten log, they like darkness and confinement. They shun the light. You cannot make Americans out of them. I looked at them last summer, and the summer before that. You are better acquainted with New England than I am; but who is doing your factory work there? I remember when the daughters of American farmers were working at the looms of Lowell. I remember when they had lectures, and published a paper. Go to Lowell now, or to any manufacturing town in New England, and you will find French Canadians tending the looms, living in cabins, with uneducated children. They do not come to stay. They will go back to the Lower St. Lawrence, and carry their earnings. And what is the result? The result is that an American in New England cannot compete with these people. Therefore, his wife has to go into the factory. Therefore, his children have to go into the mill. Therefore, we have in Massachusetts, against the law, thirteen thousand children of school age working in mills.

The same thing is true in Pennsylvania. Do you want to deliver over this republic to these children who ought to be at play and at school,—round-shouldered, labor-dwarfed, ignorant children? Is that what our forefathers desired when they made this country free? It seems to me that, as the fathers delivered this country to us in good preservation, and as we have entered into their labors, it is no more than our duty to commit it to our children in as fair a state as we received it, and a little improved. I regret to say that we are doing nothing of the kind.

Something has been said in the Report about industries that cannot flourish, unless we import cheap labor. The industry that cannot flourish and pay a man more than sixty cents a day ought not to flourish, ought to die. If the native American must be made to compete with the Hun, the Pole, and the Chinaman, you have got to breed the American back, and get a being that can live on rice, and

rob the scavenger; and, when you have got him to that condition, you will be much ashamed of him.

Something has been said here about examining immigrants as to their social opinions. What a problem that is! As to their opinions! I stand here and say that an American who does not believe in the Declaration of Independence is a bad American. A Russian who does is a bad Russian. Suppose a Russian lands, and I ask him his opinions, and he says he is in favor of free assemblages and free speech and free press, that he is a Nihilist. Shall I refuse him admittance to these shores? I understand that Secretary Bayard had in contemplation a treaty with Russia whereby escaped Nihilists should be returned to Russia for the crime of asking for a free country and free speech. I say we ought not to recognize that nation by any treaty whatever. What has a republic to do with a despotism? That little document, the Declaration of Independence, is read formally on the Fourth of July; but you cannot hear it for the noise and smoke of the day, and I do not believe it is read privately by many. It is the most radical document, except the New Testament, ever written. It has kindled a great fire that is casting its light over the sea and over the land. Now do not let foreigners come in and pile on too much green and rotten wood on our splendid fire. Let us assimilate what we have, for we have more than we can digest now. I would not mind if the ports were closed, and all kinds of people for some time to come were kept out, and the children born here allowed a chance. It seems to me that America can do her best service to the world, not by opening her ports and inviting all people to come in, but by continually showing that here is a country that can live without priests and without a king and without paupers. Look at the power of this country. It has the power of the fact that we do live here without a king. George Kennan has been writing articles for the *Century* about Russia; and in one he describes the celebration of the Fourth of July in a Russian prison, where the prisoners are sentenced for their opinions. They began seven months before the Fourth of July to get ready. They got red, white, and blue handkerchiefs, and tore them in strips, and managed through the water-pipes to communicate with each other, so that in time every prisoner had enough of these strips to make a little flag; and, when the Fourth of July came, they celebrated the day. Every prison window had a little American flag waving at it, and at night they had an illumination. A country that can send forward that spirit into Russia is doing the world greater service by maintaining that power to spread the light than by opening its ports to take in this foreign material which cannot be digested, and which, if it could, will make neither flesh nor muscle.

Dr. A. P. Peabody, Cambridge.— I have but a few words to say on this subject, but there is one point on which I have been made to think very seriously indeed. Immigration is doing no harm so great as to the children of our native Americans. I have been for many years connected with the public schools of New England. I know what they were in my early days. I know what they are now. They do not accomplish anything like the good work that they did a quarter

of a century ago. The teachers are as good, the laws are as stringent, the methods are in every respect better than formerly; but the standard of our schools is lowered by the influx of hordes of children from families where no intellectual or moral training exists,—from families in which it is impossible they should be fit for association with the children of our native Americans. I can trace a difference, enormous in amount between the schools in which children of American parents are the large majority and those in which even a large minority, still more a majority, are of foreign birth. A school which has a large number of French Canadian children hardly does in two years the amount of good educational work that was formerly done in a year in similar schools where the children were from American homes. I think that the average school-work in New England, in schools where a large proportion of the children are of foreign parentage, requires fully a year and a half for what used to be a year's work. Meanwhile, the children of our native Americans are taught by association. They are taking in a vast deal of juvenile vice, depravity, coarseness, and vulgarity from association with these children with whom they must be for a large part of the waking hours in the week, in school and at play. Children are learning all the time; and, if they are not learning from books and teachers, they are learning from their schoolmates. There is a corrupting influence going forth continually from such intercourse. This is so far recognized that in our largest towns and in the cities of New England all the people who can afford to send their children to private schools do so, but there are a great many who cannot afford private education, and who must send their children to the public schools or nowhere; and to these people, by encouraging this constant current of immigration of the dregs of European society, we are doing incalculable harm. We are raising up a race of children of native American parents who will be by this early association made very little better than the companions with whom they have so baneful communion for the greater part of their childhood. I do feel that this is one of the most important points at issue, and that the saving of our children from the influence to which I refer is one of the most important reasons for our checking the tide of immigration, for our keeping out paupers and criminals at least, and for having such legal restraints upon immigration and such certificates of the fitness of those who are permitted to land on our shores as shall save us from a population that will be more and more corrupt from year to year.

I will not enlarge, for every one must feel as I do upon the danger of universal suffrage. I believe that it is our greatest political danger; and I do not believe that it would be a danger if our own native Americans, and persons naturalized under suitable conditions alone, had the right of suffrage. But universal suffrage, as it is now exercised, and as I fear it will be, without restraint, is a danger to the whole community, and will issue, unless checked, in ruin to our republic, and in a revolution that will throw us back for centuries.

Mr. McCulloch.—I appreciate the complexity of this social problem that has been brought before us this evening. It is not one to

be settled in a moment, not one on which a quick judgment can be given. Like most questions, there is much to be said on both sides. But I am sure the positions which have been taken by Mr. Reed and by Dr. Peabody are such as to at once raise the question whether we can longer afford to offer a free and large welcome to any who may please to come. In the State of Indiana, where I live, the discovery of natural gas under our very feet has made necessary the laying of nearly two hundred and fifty miles of gas-pipe. The men who are doing this are Italians. They are imported for the purpose. They cannot read or write. They dig in the gas trenches the usual number of hours. They are brought there from Castle Garden and from Philadelphia. Their food is very simple. In the morning it is a plate of macaroni. Then they put a large loaf of bread between their shirt and their skin, and at noon eat that bread and drink water. At night they feed on macaroni again. It is estimated that the cost of their food is about eleven cents. The working people with whom I am familiar question the wisdom of importing that kind of labor. They feel there is injustice in being made to compete with it. He who labors in the gas trenches, handling heavy iron under the sun of July, may well question whether it is demanded of him to meet on equal terms an imported Italian. If this Italian had come of his own accord to this country, it might be better; but brought as he is by bosses in New York, by a system which is paralleled only by the coolie system of San Francisco, it does seem to me an injustice to the workingmen of this country, and to those who go to our schools and to our churches, — most of whom are thinking men and women and reading men and women,— to compel such as these to enter into competition with that class of labor. The ability of any one's body to assimilate food is not an easy matter to ascertain. We sometimes complain of an overloaded stomach. The ability of a great nation to assimilate and to work up into Americans these large bodies of incoming foreigners may possibly have its limit. I myself believe that it has reached its limit. They lie in this country an undigested mass. We are working out some industrial problems, the most serious ever given to the world to consider; and for a little while I would like to have the privilege of working at them without the disturbing factor of five hundred thousand ignorant men coming in to disturb us. That is the thing we have to consider. There are three classes giving us trouble. They are not the German, not so much the English, not so much the Scandinavian. But the three lowest classes are the Italians, the Huns, and the Poles. I spent a few days last year in Naples. If there is a more ignorant or filthy lot of people on the earth, I have not yet seen them; and it is they who are coming over, sold to a certain slavery, and preventing the adjustment of social questions between employers and employed. So it seems to me we may well cry, Halt! What legislation is needed I do not presume to say. But if on the one hand, we are to find the workingmen of this country alienated from its best interests, and on the other to have the children debauched and degraded as they are by contact with ignorance, what compensation shall we find in the increased cheapness of coal?

SAMUEL M. HAMIL, D.D., New Jersey.— This problem of immigration is a very serious one. It is difficult to solve. We are in comparative strength now; but, when Talleyrand returned to France from this country, and the great Napoleon asked him what he thought of the American republic, he replied, "It is a giant without bones." The bones have grown, and they are bones of iron; and they run from the Atlantic to the Pacific. It has been the policy of our country to encourage immigration. It was very desirable at an earlier period of our history that we should get bone and sinew. Men of bone and muscle and mind, though they had not a dollar, were of immense value to us. They have constructed our railroads, dug our canals, worked our mines, felled the trees, built our houses, and done a vast amount of good. How important the elements that have come into this country,— the Scotch, Irish, and Huguenots, and others from every land in Europe, and the English also, for I would not revile the English as some do! You never meet an English beggar, scarcely. We have wanted them all. If English skill or culture or capital comes to us, why should we object?

But we have reached a period when we are suffering at points that we did not think of. I asked the superintendent of an asylum sometime ago how many of his seven hundred inmates were of foreign birth. He said, "The majority," which impressed me strongly. Many immigrants are half-crazy before they get here, and they fill our asylums and prisons and almshouses till it becomes a serious thing for the American republic. We shall have to grapple with this question. It must be settled on a basis firm and strong, and that will sustain our character. We cannot afford to bring in persons that are going to demoralize our youth and society, and introduce habits that have a tendency to degrade them. We want rather those who will help to elevate. This question will have to come up before our public men and before Congress. We cannot afford to receive and keep the insane and the paupers of other countries.

I rejoice, however, that there is providentially a process of assimilation going on. The good leaven is working favorably. We have boasted that we have "the land of the free and the home of the brave." This is true. We have given shelter to the destitute and outcast, and to those who have been driven from other lands. We gave a welcome to the Huguenots, to the Dutch, who filled New York and New Jersey, to the Scotch-Irish, who settled largely in Pennsylvania, Virginia, and the Carolinas. Brave, hardy, and intelligent, they added greatly to our strength. But it is a different thing when those come here who would break us down and bring us into a state of anarchy. It is the glory of our country that we have a government where law is supreme and where it is carried out in a way to give vigor and power. We glory in a republic of law. Supremacy of law is our great bulwark. At the same time, we must shield ourselves, and keep out those elements calculated to demoralize the best government on the face of the earth.

CADWALADER BIDDLE.— It is with hesitation that I say a word in opposition to the remarks so well made by the speakers who have

preceded me. But are we not all of us descendants of emigrants who but a few short years ago came to this country? And, although immigration is to-day large, is not the ratio to the number who now live here smaller than it has ever been? It happens that immigration has been slightly larger this year than it was last; but this is probably owing to the proposed restrictive legislation, which has caused many who have been contemplating emigrating to this country to hasten their departure for fear that, if they delayed, they would be prevented from reaching our shores. I am convinced, from the position which I hold as general agent of the State Board of Charities of Pennsylvania, which Board fills the position of Commissioners of Immigration at the port of Philadelphia, and who by the act of Congress are required to visit and inspect all vessels arriving at that port, and inquire into the condition of the immigrants, that we are to-day receiving a better class of emigrants than ever before landed in America. The number of immigrants coming to this country and sending their children into our schools is not greater than before in proportion to the population. To-day, our population is over sixty millions; and the immigrant bears a smaller proportion to the number in America than ever before. Everywhere I go I hear the demand for more laborers; and where are we to get them, if we restrict immigration? It is not only in the great Western States that they are wanted, but it is also in the Eastern States. It was only last year that from Rhode Island I received word that they could use as many farm hands as we could send to them. They wanted men to till their lands and house their crops. We want them as domestics in our families, as laborers in building our railroads and cultivating our soil. When such is the case, it is no time to say that we are prepared to prohibit the landing of emigrants on our shores. Much has been said against Polish immigration. I do not believe that the Pole who arrives here to-day is going to become an anarchist. The Poles have suffered much, and fought bravely. What for? For freedom. And they come here with that same spirit of freedom which brought our ancestors; and, though you may find here and there one who is undesirable as a citizen, they are few in number, and such, I believe, will be discountenanced by their own countrymen. Go into the iron districts in many States, and look at the great works going on in them. Look at those who are building our railroads and making our highways, who are doing that hard manual labor necessary in erecting the splendid buildings which we see in every city and town in America, and who are making us a great and strong people. The Irish, who used to do this work, are getting a better position now. We have to import labor, because we have not Americans to do it. The Italian is also welcome. He is wanted in every State in the Union. It does seem to me that this is not a time to say: We do not want you — we have secured our own freedom, and made our own living; but we don't want you or any one else to come to us. Stay away. And who are these immigrants? They are, for the most part, the brothers and sisters of those who are already here, our own countrymen. Having found the blessings of liberty, they have writ-

ten home and sent the money to bring their brothers and sisters to share their prosperity, and in most instances have secured employment for them before they left their homes. We are in no condition to say to them, You shall not come. It is said that in our poorhouses we find a large percentage of foreign-born people. Why, of course we do. Who are the manual laborers of this country? They are, for the most part, the immigrants, who, if their work is temporarily taken from them, or through sickness and old age overtaking them, have to apply for aid. They necessarily are placed in the poorhouses. They have worked, but they have not put by enough to protect them in the hour of need. They are the men who have to be in our poorhouses. Certainly, a large per cent. of these are foreign born. This class is gradually improving, and in time they will be able to support themselves. If I mistake not, it was stated at Omaha that in Europe one person in thirty is a public charge; while in this country only one in a hundred is such. Surely, it is not magnanimous for us to say, We cannot afford to provide in our poorhouses for this much smaller number, who, while in youth and health, have done much to add to our present prosperity. I am convinced that it is a great mistake to restrict immigration. If you do so to-day, you will find, before the year has passed, that there will be a petition to reopen the closed gates, pressed most earnestly by those who are the loudest in now calling for restricted immigration.

Mr. SANBORN.— When this discussion began, I believe I was against the report; but, as it has gone on, I find I am on the other side. These other gentlemen have convinced me that they are wrong. In the matter of immigration there are certain positive and easily discovered evils. These we see and feel more keenly perhaps now than ever before. But we must not lose sight of the fact that the people of this country are all immigrants. All the gentlemen who have spoken on this platform in discouragement of immigration are themselves the descendants of persons who came to this country less than three hundred years ago. We have no native Americans except the American Indians, and it is doubtful how far their native pedigree goes back. Why the immigrants of three hundred years ago should find so much fault with the immigrants of to-day, I cannot discover. What is the Declaration of Independence? It is not only the charter of our own liberties, but it is a promise held out to the rest of the world that here they, too, shall find liberty. The people who come to this country do not come for the purpose of taking the bread out of our mouths or corrupting our children or ruining our institutions, but to better their own condition and help us maintain a government in which despotism shall be forever absent. The immigrants of former years have aided us in this. The War of Independence was fought by immigrants in part. Our recent Civil War also was fought by many who were immigrants. Every shipload of immigrants is mainly composed of persons who value American liberty, who will maintain it, and, if necessary, fight and die for it. Why should we confound with this excellent, moral, worthy population of Europe the five or ten per cent. of worthless persons who come with them? I fancy, if

we examined the records of the immigrants who came a hundred and fifty or a hundred years ago, that we should find as many rogues and paupers in proportion to the whole number among our ancestors as among those who come to-day. I believe that the immigration during the first hundred and fifty years of the settlement of these colonies was denounced in its own country as the worst part of the population. The Puritans who settled New England could not be tolerated in England. They were regarded as too detestable to remain in the kingdom. So were the Huguenots, who were driven out of France. Those persons chiefly came whom their nations wished to get rid of. It is out of these classes that this republic has been formed, and we are not ashamed of it: we are proud of it. The same elements which entered into the making of this country are at work now. I do not believe that the present tide of immigration is in any material sense much inferior to any preceding it. Of course, as the expanse of our territory becomes larger, and our industries more complicated, we draw from many classes of the population of the world. We have a greater variety, but I believe the general standard is as high as formerly. I do not share in the fears of those who suppose that immigration is going to ruin the public schools or overthrow the American republic, whose basis is so broad that not one of these things nor all together can shake our national security.

Nevertheless there are marked evils in the present arrangement; and, if it is possible, we should be freed from these evils. I think the report of the chairman states very fairly the measures that should be taken to protect the honest and laborious people of this country from the introduction of rogues and paupers. I think the American people ought to say to every foreign country that we will not receive a certain portion of its population. We can say that for reasons of expediency we will not receive all that seek to come. But that we will receive an Englishman and not an Irishman, a German and not a Hungarian, — I find nothing in republican principles which gives us a right to say that. I am confident that we can defend ourselves from such evils as these are, without throwing away the whole charter of our liberties; and, for one, I am not prepared to do it.

Mr. LETCHWORTH.— What would Mr. Sanborn say about Chinese immigration?

Mr. SANBORN.— I believe that Chinese immigration is undesirable, but I would not say that no person from the Chinese empire should be admitted to this country. I do not think we have any right to say it.

Mrs. LOWELL.— Is not the greatest service that this country can do the civilized world to present the example of a self-governing country, a government by the people? And, from this point of view, doesn't it make a difference who are the people and what are the antecedents of the people who compose the population of this country? This subject was strongly treated by Dr. Munger, of New Haven, in the *Century Magazine* some months ago. He said that this country (and I think Mr. Reed said the same thing) cannot do the world a better service than to show the possibilities of a self-governing nation. He thought that better than opening its gates to the people

of all other countries; but, to show these possibilities to the world, we must have a people fit for self-government. Our government was founded on the theory that the people were fit for self-government. We are indeed a nation of immigrants, but for a thousand years before those immigrants came here they had been trained in self-government. They had tried it first on the little peninsula between the Baltic and the North Seas, and then in England; and the descendants of these people came here. They were our ancestors. They always governed themselves, and they have until now. But the people who are coming to us now are people who do not know that there is such a thing as self-government. They scarcely know that there is such a thing as liberty. They come, not as the Puritans and Huguenots and Quakers came, who, though turned out of their own countries, yet came for conscience' sake. They do not come for that reason. They come because they are poor and because they have heard that this is a good country to come to. We have had thirty thousand Italians coming into New York since last January. These immigrants come under a sort of slavery; and the Italian government is trying to prevent this immigration because of the suffering that ensues, and on account of the oppression these men are subject to. It seems to me that we might at least restrict it on their account, if not on our own; that we might do it to save their suffering, that our government might help the Italian government to prevent it. Dr. Munger says also that it is cruel to allow European nations to use this country as a safety valve; that by doing it we are perpetuating a condition of things in their countries that is abominable, and which could not be maintained if we did not open our gates and let their people come in here. If they had to keep their people at home, we should have a country that we could be proud of, and that would be an example to foreign nations, and they would have to pattern their countries after ours, because, if they did not, they could not stand the pressure. Another point that he makes is the cruelty to the individual immigrant in encouraging unfit immigration. As he says, immigration is a tremendous strain on a human being, it changes all the conditions of his life; and he cites as one sign of the effect of that strain the great proportion of insanity among immigrants. I have also heard Dr. Hoyt, who knows personally a great deal about this matter, say that he attributes a great proportion of the insanity among immigrants to homesickness. And, if a large number become insane, fancy the sufferings of those who do not become insane! I can scarcely agree with Mr. Sanborn that the immigrant of to-day from Naples is an equivalent of the immigrant from England of a hundred years ago. And I should like to say to the gentleman from New Jersey, who never saw an English beggar, that he has had a limited experience. In New York, we have an influx of Englishmen who come asking for help, homeless, with not a cent of their own. They come with a clerical education only; and, of all the callings, the clerical seems to be most crowded. For the sake of immigrants and for the sake of the world, it would be very well if we could have a little time to Americanize the foreigners whom we have already admitted.

C. B. Lockwood, Cleveland.—This question is being discussed among the people, and I think this is a good place to discuss it. What we have already done as a nation has been about the unwisest thing that we can do. In our varied manufactures, as we are making progress, we are often obliged, if we are to succeed, to go abroad and secure men who are capable and familiar with the new manufactures. Let me name one or two. The razor with which you shave has very recently been made in this country. It would have been a very long, slow, and tedious process to make them unless we could have gone abroad and picked up some manufacturers. Our law of Congress now prevents that. If you wish to buy sheep shears, you must buy them from abroad, because we have never been able to make them here; and we never shall be until we are permitted to go and pick up men who know how to do it. We can get rid of almost all the dangers that we talk about by amending our naturalization laws. Put Americans on guard. Let them say what shall be the law of this country and who shall hold the sceptre, and then let the people come freely, except paupers and criminals. We found in Cleveland twenty-eight families in one ward all assisted immigrants. We should make an effort to stop this. We have the laws. I wish there were a law forbidding any one in this country to vote till he had been here twenty-one years. I think that would solve the question. I think we can find labor enough then for all who come.

Seth Low, Brooklyn.— I do not come to this platform as one who has even in his own mind solved the question, but simply to say a word or two upon a phase of it that has impressed itself upon my mind as I have listened to this discussion. The report of the Committee, I think, was valuable in calling our attention to the fact that this question has several aspects. It has its political, its industrial, its moral aspects. I read in the newspaper the other day that since the United States had forbidden the Chinese to enter this country what prior to that time had been a rill of Chinese immigration to Australia had become a torrent, and you may have noticed that only the other day the Australians prevented the landing of a shipload of Chinese on their shores. This they did upon the ground, as expressed in the despatch, that Australia is a new country, and they want it to be a new Europe, and not a new Asia! Now, my own feeling in regard to the Chinese question at first was what it seems to me must be the instinctive feeling of every American. It seemed to me at first that the exclusion of any people was contrary to all our traditions. In talking, however, with a gentleman who had lived in California for many years, a New England man by descent, in the course of his remarks he put this aspect of the question before me, as I had never seen it before. He said: "Mr. Low, the thoughtful men of the western coast were not very much troubled by this question until two of these Chinamen were naturalized; and then we said to ourselves: What does this portend? Here is a great nation across the ocean, with a population of hundreds of millions. They are coming here already by the thousand, and only one here and there out of the whole mass learns the English

language. We have no way of communicating with them except through their leaders. They cannot be made to know any thing of American public sentiment. We cannot reach them through the newspapers or our schools. If they are naturalized in large numbers, there will be a mass of people whose votes certainly will be deposited according to any agreement made with their leaders. These considerations made us feel that we were in the presence of a great danger to American institutions." It seems to me then that we have a clear right, even if we are, as has been said, ourselves immigrants or the sons of immigrants, to protect our American institutions even by exclusion, if necessary. It seems to me that we can apply to this question something of the common sense that Mr. Lincoln used, when he said to Secretary Chase at the outbreak of the war: " Chase, these rebels are violating the Constitution to destroy the Union. If it is necessary, I am going to violate the Constitution to preserve it." I think we have a clear right to take whatever steps may be wise to preserve our national institutions. Whether we should seek to do this by restricting immigration, or whether it shall be by other methods, I doubt if any one is yet wise enough to say. But, as to our right to do whatever may be needful, it seems to me there is not any room for doubt. The industrial side of the question is one on which I do not propose to enter. I think it must be manifest to all of us that this is the side which we have got to consider, whether we want to or not. It is going to be forced upon us soon enough. For one, I propose to reserve my opinion till we have had more light. But I repeat again, We surely have the clear right to protect this heritage of free political institutions from overthrow.

Adjourned at 10.10 P.M.

TENTH SESSION.

Tuesday morning, July 10.

The Conference met at 9.30, the President in the chair. Prayer was offered by Rabbi Israel Aaron.

The reports of the District of Columbia (page 310), New Hampshire (page 352), Colorado (page 301), and Indiana (page 315) were presented.

Mrs. V. T. Smith was asked to make a verbal report from Connecticut: —

Mrs. SMITH.— We are doing, we hope, good work in Connecticut. We have a school for the feeble-minded, two correctional and temporary homes in every county of the State for dependent, abused, and neglected children. We have had a farm of more than two hundred acres given to the City Mission of Hartford, on which we hope to establish industrial training. We are also improving our State prison by building new wings. We find that Connecticut is far behind in some things. I hope that this Conference will some time

come to Connecticut and help us. The condition of our jails has somewhat improved, and much attention is being given just now to the work of almshouses.

The report of the Committee on Out-door Relief, written by the chairman, George E. McGonegal, was read by Mrs. C. R. Lowell (page 141).

After reading the paper, Mrs. Lowell spoke as follows: —

Mrs. Lowell.— Although I have the greatest respect for Mr. McGonegal, and know that he has had a long practical experience, yet I must express an absolute dissent from the conclusions of the paper just read, and especially because it seems to me that those conclusions are entirely unsupported by his argument. All the argument is in favor of the entire abolition of public out-door relief, and I cannot help feeling that Mr. McGonegal's unwillingness to accept the logical result of his own experience arises simply from a want of confidence in the wisdom of the people who administer private out-door relief. There is no doubt that he is right in distrusting them. There is no doubt that, as he says, private out-door relief is often very demoralizing; but, notwithstanding this, it cannot be as dangerous as public out-door relief, because this, from the very fact of being public, creates in the minds of those who receive it a sense of a right to it. It has all the drawbacks of private relief, and this one in addition. It is a sort of modified communism, and a communism that teaches the indolent, the vicious, the intemperate, that they, and only they, may live upon the public funds, and expend those funds as they choose. I consider it to be a very dangerous doctrine. Therefore, though I have very great respect for Mr. McGonegal, I must emphatically dissent from his conclusions.

A. E. Elmore, chairman of the Committee on Resolutions, made the following report: —

Mr. Elmore.— Your Committee on Resolutions have disposed of all business referred to them by making the following report in five parts, which they ask to have considered separately in the order presented: —

That, of the resolutions presented by Dr. Kerlin (page 101), the first be adopted and the consideration of the second indefinitely postponed. In making this recommendation, the Committee do not wish to be made to appear as objecting to the resolution; but, the settled policy of the Conference being to ignore all platforms or attempts to make platforms, we think the Conference should not commit itself to any particular system as being the best. We stick to our fundamental law: Hear all, adopt none: there *may* be a better. The following is the one adopted: —

1. *Resolved*, That the Conference of Charities and Correction hereby urges on all States where provision has not been made the early establishment of institutions for the feeble-minded as a prudential measure, both humane and just.

The following resolution, presented by Bishop Gillespie, we cordially indorse, and recommend its adoption: —

2. *Resolved*, That this National Conference heartily indorses the prison Sunday, established in several States as a means of diffusing information on penology, of creating an interest in the treatment and reformation of the criminal, and securing due regard on the part of the citizen to these great problems in our civilization.

The resolution from Wisconsin State Conference of Charities, asking that one day in each year be set apart for "consideration of subjects pertaining to the general work of charity," is recommended to be indefinitely postponed, for the reason that we have recommended one day for nearly the same purpose, and one at a time we think will do.

The Committee cordially indorse the spirit of the following resolution presented by Mr. Wines. The reading of lengthy papers consumes too much of the time of the Conference that we think would be better taken up in discussion; and if the several committees were restricted to one paper each, and each member of the committee who desires given fifteen minutes to express his views thereon, it would be more satisfactory. We recommend the adoption of the resolutions, and recommend their amendment as herein suggested: —

3. *Resolved*, That the Executive Committee be instructed, in preparing the work of the next Conference, to accept no paper which is not completed and in its possession sixty days in advance of the date of the meeting.

4. *Resolved*, That the Executive Committee be further instructed to have all papers which may be accepted by it printed in advance of the meeting, and one copy of each of them sent by mail to all persons who shall notify the committee of their intention to be present and take part in the proceedings of the Conference.

The following resolution we recommend to be indefinitely postponed, for the reason that its spirit is embodied in the preceding: —

5. *Resolved*, That the following be adopted for the next Conference as the rule governing the presentation of reports from States: —

1. That the representatives of the States and Territories be requested to send their reports in type-writing or print to the chairman of the Executive Committee at least fifteen days before the meeting of the Conference.

2. That the Executive Committee designate the portions to be read to the Conference, and the representative be allowed five minutes for remarks beyond the report.

3. That the State representatives be requested to have their entire report in print for distribution at the Conference.

Miss SMITH moved to amend resolution No. 3 by substituting thirty instead of sixty days.

Mr. LETCHWORTH thought, if the work were begun early enough, that sixty days would not be too long. He had known reports and papers

to be prepared while the Conference was in session, and it was desirable to have some rule which should prevent such delay as that.

Mr. ELMORE called attention to the fact that the resolution requires all papers to be submitted to the Executive Committee for printing, and that less than sixty days would be too short a time.

Mr. DOOLEY.— Is it within the province of the Executive Committee to accept or reject papers?

Mr. ELMORE.— It is within the province of the committee to strike out extraneous matter in the proceedings.

Mr. WHITE said that he was opposed to the whole report.

Mr. LETCHWORTH explained that this method of dealing with papers had been adopted by the American Public Health Association and other bodies. There must be some discretion exercised, as there was a limit to the possibility of printing.

Mr. ROSENAU objected to so much power being put in the hands of the Executive Committee.

Dr. HAMIL thought the Conference ought to sustain the recommendation of the Committee on Resolutions.

On putting the question, the vote stood fifty-six to thirty-three in favor of Miss Smith's amendment.

Mr. WINES moved to lay the resolution on the table. His motion was lost.

On motion of THANE MILLER, the word "fifty" was substituted for thirty.

Mr. T. GUILFORD SMITH objected to making the Executive Committee a judge of the papers to be submitted to the Conference.

Mr. WINES explained that the practice of the Conference is for the chairman of each committee to prepare a programme of his own session, and report it to the Executive Committee before it is put on the programme. The only purpose of the present resolution was that the papers might be put in such shape that they could be distributed and more time gained for discussion.

Bishop GILLESPIE thought that only reports should be printed for distribution before the Conference, and not the papers.

The report of the Committee on Resolutions was then accepted and adopted.

The Committee on Time and Place reported as follows through the chairman, Dr. P. Bryce: —

The Committee on Time and Place of holding next meeting of the Conference respectfully report that the city of San Diego, Cal., has been selected as the place, and the appointment of the time left to the Executive Committee.

Mr. GLENN urged that the Conference should consider the advisability of going to Baltimore instead of to California.

Mr. WARNER, of Baltimore, offered a telegram, which was read, inviting the Conference to hold its next meeting in Baltimore. The telegram was as follows: "In behalf of the department of history and political science in the Johns Hopkins University, invite the Conference to meet in Baltimore next spring." Signed H. B. Adams and R. T. Ely.

Mr. EDMOND T. DOOLEY insisted that the Conference should accept the report of the Committee on Time and Place, and read the following telegram: "Cordially invite your Association to hold its next Conference in San Diego, Cal." Signed R. W. Waterman, Governor; W. J. Hunsaker, Mayor of San Diego; G. G. Brast, President of the Chamber of Commerce; Bryant Howard.

Mr. WINES said that, from his recent visit to California, he was convinced that there is no place where the discussions of the Conference would be fruitful of so much good in the immediate future, and for a long series of years to come, as in California. He thought the difficulties and expense would not be so great as were feared by some.

Dr. BYERS thought California rather too far away for busy people, though it was more accessible than when he walked there, taking ninety-three days from the Missouri to the Sacramento. He was in favor of going to Baltimore next year, and to California the following year.

A standing vote was then taken; and, as the apparent result was 49 in the affirmative to 48 in the negative, the roll-call was asked for by Mr. Wines. The result was 56 votes for Baltimore and 86 for San Diego. On motion of Mr. Glenn, the vote in favor of San Diego was made unanimous.

A paper was read by Rev. Oscar C. McCulloch, of Indianapolis, on "The Children of Ishmael: A Study in Social Degradation" (page 154).

A paper was read by Dr. Arthur B. Ancker on "Municipal Hospitals" (page 171).

The report of the Committee on Organization was made by the chairman, Philip C. Garrett, presenting names of officers and committees for the coming year. (Page ix.)

The report of the Committee was adopted.

The Committee further recommended that Dr. O'Reilly, of Toronto, be invited to name a member of each of these committees from

the Dominion of Canada; also, that the Executive Committee be authorized to add names to any of them at its discretion.

A discussion of the papers of the morning followed.

DISCUSSION ON POOR RELIEF.

Mr. WRIGHT.— There is a law discoverable in relation to the distribution of crime. There are also laws discoverable in relation to insanity, but there is no law at present discoverable in relation to the distribution of pauperism. The distribution of crime is in proportion to the density of the population. It is concentrated in the great cities. The distribution of insanity is due partly to a law which I had the honor of presenting to this Conference for the first time that any one presented it,— to the newness of the country. Newly settled States have a less proportion of insanity than the older settled States. It is also due to a law of race. The negroes have the smallest proportion, native whites the next, and foreigners the largest, as the census shows. I think the climate has something to do with it. These are laws that can be discovered. Reasoning by analogy, we should say there ought to be similar laws discoverable as to the distribution of pauperism, provided there were any proper test of pauperism. In this country, we have a tolerably uniform test of what is crime and whether a person is guilty or not; also as to what insanity is and whether a person is to be adjudged insane or not. But we have no test yet generally applied to determine what persons ought to receive poor relief and what persons ought not to receive it; and for that reason there is no law for the distribution of pauperism. There is a test in poorhouses which is partially applied, and which does make some sort of uniformity in relation to the distribution of paupers and poorhouses; but in out-door relief there is the widest sort of difference between different localities. If we were asked whether there is any scientific law with regard to the distribution of pauperism, we should be obliged to say, No. The causes of this are the widely varying ideas of the persons who distribute poor relief in regard to who should receive it and the amount that should be expended in different cases.

ROBERT TREAT PAINE.— The paper which Mr. McCulloch read was the most painful paper I ever listened to in my life. It will take all the talent and the brains and the intelligence and the wealth of this country to meet this great problem. I also listened with interest to Mr. McGonegal's paper, but with much more pleasure to the opposition to that paper which Mrs. Lowell gave out of her own experience and with the weight of her own judgment. I carry with me and almost sleep with that pamphlet which Hon. Seth Low gave us seven years ago on the condition of out-door relief at Brooklyn. I do not believe any one will ever forget it who heard his paper, or how suddenly they shut off out-door relief amounting to $140,000 a year in Brooklyn. When it was abolished on Jan. 3, 1878,— instantly abolished,— there was no increased suffering, no greater calls for relief from private sources, no greater number of persons in alms-

houses. That action has been discussed all over the country, certainly in Massachusetts, where we brought it to the attention of our city board. A year ago, to clinch the argument, we learned from Mr. Alfred T. White that the judgment of those who have watched the results in Brooklyn concurs in the statement that this reform was wise. We also learned that the leaders of the St. Vincent de Paul Society concurred, so that there was no difference of opinion between Catholic and Protestant. When these further facts were known to our Boston board, they sent out a committee, which visited Brooklyn, New York, Philadelphia, and other cities, and has made a report, which we consider another great step forward in this problem of the centuries,— how distress can best be relieved without creating more pauperism. The Boston committee calls attention to another fact which it observed in Brooklyn, that very large numbers of children are cared for in public and private institutions at great cost to the public purse; and it was especially impressed by the increase in the number of these dependent children after out-door relief was stopped.

Probably every one in Massachusetts would agree that the breaking up of worthy families, to send the children into institutions, is far more disastrous in its results than maintaining the families unbroken by the aid of judicious relief at their own homes. The problem of out-door relief can only be settled by actual results carefully collected and studied, not by mere theories. The facts stated by Mr. Low are admitted in the Boston committee's report,— that the total abolition of out-door relief was followed by a great diminution of pauperism and was not attended by any increase of distress. But they argue that it led to the great increase of children in institutions from families broken up, since they could get no aid. Just here, this most interesting question must stand for further facts to be collated in Brooklyn, and all other cities.

For myself, I believe the facts will prove to be that the excessive out-door relief before 1878 in Brooklyn, and the great number of children in institutions, were two independent evils,— each susceptible of reform, and each needing to be reformed as much as the other,— and that the increasing flow of children into institutions came from other causes, chiefly the lax interpretation of the "Children's Law" of 1875, and had begun several years before out-door relief was abolished, and continued for several years more, till in 1884 judicious administration began to reduce the evil and to lessen the numbers of dependent children.

At any rate, the argument that out-door relief is necessary, to prevent the breaking up of families of widows with young children, cannot be stretched so far as to make such relief judicious for many other different classes of cases,— for instance, where there is: (1) a shiftless but able-bodied father; (2) children who have attained the wage-earning age; (3) an aged grand-parent living with a married son or daughter and several grand-children; (4) where the cause of need grows out of some members of the family being dissolute or drunken; (5) where the degradation or the distress of some solitary sufferer is such that he should be forced into the almshouse.

The indictment against out-door relief is that it does more harm than good; that it makes habitual beggars out of those who once fall into want; that, while it may be much needed for a few families, it is secured for very many more families who would be independent if they only knew they could not get it,— that is, if *out-door relief was abolished, and they knew it;* and, finally, that the cases where relief is really needed are so few that in a benevolent city of well-organized charities, like Brooklyn, these few families can be adequately cared for by other sources, so that some years after the abolition of out-door relief in Brooklyn the officers of the Saint Vincent de Paul as well as of the Protestant Relief Society concur in the wisdom of that great measure of reform. Indeed, the Boston committee say (page 9), "No one seen by us in Brooklyn favors the resumption of out-door relief."

On motion of Dr. Byers, it was voted that the diagram prepared by Mr. McCulloch should, if practicable, appear in the Proceedings.*

Mr. Isaac P. Wright, the treasurer of the Board of Control of St. Paul, Minn., described the workings of the unique executive body with which he is identified. The Board of Control consists of three members with large powers, who have full control of the city and county hospital and almshouse, as well as the classes who avail themselves of these charities. They guard the city vigilantly against the helpless of other towns. Not long ago the mayor of Topeka ordered an invalid girl shipped to St. Paul, with instructions to her not to tell where she came from. Within five minutes after she had reached the railroad station, the authorities had secured the full particulars of her case; and five minutes later she was *en route* for Topeka once more, with a caustic letter to the mayor in her possession. This is an instance of the despatch with which things are done in the Northwest, where power is placed in trustworthy hands and red tape dispensed with.

Mr. L. S. Emery introduced the following resolution, which was referred to the Committee on Resolutions, but on which there was no subsequent action taken, owing to the fact that no farther session of the Business Committee was held:—

Whereas the Insane Asylum at Washington, D.C., is national in its control and inhabitants, and one in which the entire country is interested,

Be it therefore resolved by this National Conference of Charities and Correction that we commend the efforts now being made to secure a separate department, under the same control and management, for the treatment of *inebriates*, and that the early and favorable consideration of Congress be and is hereby invoked.

Adjourned at 1 P.M.

* This, as will be seen by a note on page 407, was found to be impracticable.

ELEVENTH SESSION.

Tuesday night, July 10.

The Conference met at eight o'clock, the President in the chair, to which, however, he soon called Robert Treat Paine, of Boston, who presided during the evening.

An appeal for subscriptions to the *International Record* was made by Dr. Dana.

A paper was read by Mr. Seth Low, of Brooklyn, on "Municipal Charities and Correction" (p. 160).* A brief discussion followed the reading of the paper.

Dr. ANCKER explained the system of giving relief in Minnesota. All public charities are under a Board of Control, consisting of three members, appointed by the district judges. The district judge is practically a life officer. The system works admirably.

C. B. LOCKWOOD, Cleveland.— Before we began the organization of charity, I happened to be elected a member of the council of the city. After my election, I found a number of people waiting for me at my residence. I found they wanted orders on the infirmary. It had been the habit for members of the council to give these orders for out-door relief. I began an investigation, and I found that it was no uncommon thing for men to be elected and re-elected year after year through the influence of these orders. The members gave a barrel of flour, or a ton of coal, or whatever they liked. The people would claim that they had as "good a right to it as their neighbors." I went to the board, and we had a long conversation. Finally, it was suggested by the society with which I was connected that we should employ an examiner, whose business it should be to look over the books, and then go out and make a personal examination of the individuals receiving aid, and report the facts that he found. To that the board objected. We then said we would make the examination anyway, and, if they would not submit the books, we would take such measures as we could to find out the facts, and we would publish the cases. More than that, one of our members was chairman of the committee on taxes. No tax could be levied without the consent of this committee on any property in Cleveland or in the county. After thinking it over, they decided to make such an investigation. We employed a gentleman to make the investigations. On the first day they were greatly surprised to find that more than half of those who

*Since Mr. Low's paper was printed, the following notes have been received from him: —

"In saying, page 162, that the city of New York not only meets the expense of its own charities, but pays about forty per cent. of those conducted by the State, I mean that this applies to the construction of buildings only. Each county pays the board of its own inmates in State asylums."

"On page 170, it is said that, without going to the extreme of advocating State management, State supervision of municipal institutions by commissioners appointed by the governor might be of advantage. This refers to a State supervision of specific institutions, as distinguished from the general supervision of the State Board of Charities."

had been receiving aid had houses, lots, and some of them bank accounts. It produced a great consternation. The next year the amount expended was less than forty thousand dollars. It had been up to $125,000 in one year. We secured the appointment of four persons, who should make thorough examinations in every case before anything should be given in the infirmary department. We have now a carefully managed system. If we are to give out-door relief at all, I think our system is about as nearly perfect as can be; but I hope the day will come when it will be wholly abolished.

Mr. Low.— How is that committee on taxes appointed?

Mr. Lockwood.— Under a law of the legislature and by the judges. There are five of them. The law under which they are appointed says no taxes shall be levied without their consent for any purpose, consequently they have very great power.

Adjourned at 9 P.M., to accept the invitation of the Buffalo Club.

TWELFTH SESSION.

Wednesday morning, July 11.

The Conference met at 9.30, the President in the chair. Prayer was offered by Bishop Gillespie. The reports from the States of Texas (page 367), Illinois (page 314), and New Hampshire (page 352) were presented.

Miss Elizabeth D. Bininger, of the New York State Charities Aid Association, was invited to explain the working of that institution.

Miss Bininger.— The State Charities Aid Association seems to cover a ground which is not covered in any other way. Its name gives a clew to its intention. It was organized in 1873, to assist the State Board of Charities, and worked originally under its direction, visiting county poorhouses and other institutions. In 1880, some slight misunderstanding of the work of the two bodies occurred, the State Board being an official and the Association an unofficial body. In 1881, the Association went before the legislature and secured the passage of the following bill: —

AN ACT to confer upon the "State Charities Aid Association" the power to visit, inspect, and examine any of the County Poorhouses and Town Poorhouses and City Almshouses within the State. (Chapter 323, Laws of 1881.)

The People of the State of New York, represented in Senate and Assembly, do enact as follows: —

Section 1. Any Justice of the Supreme Court of the judicial district, within whose boundaries any of the public charitable institutions of the State hereinafter referred to is located, is hereby authorized to grant, on written application of the Board of Managers, of the "State Charities Aid Association" (a corporation or-

ganized under chapter three hundred and nineteen of the laws of eighteen hundred and forty-eight, and amendatory acts), through its president or other designated officer, to such persons as may be named in said application, orders for the purpose of enabling them or any of them to visit, inspect, and examine in behalf of said Association, in the county in which the visitors so appointed shall reside, any of the county poorhouses, and town poorhouses, and city almshouses within the State, and located within such judicial district. Each of such orders shall specify the institution or institutions to be visited, inspected, and examined, and the names of the persons by whom the visitation, inspection, and examination are to be made, and shall be in force for one year from the date on which it shall have been granted, unless sooner revoked.

SECT. 2. It shall be the duty of any and all persons in charge of each and every poorhouse or almshouse, embraced in the order specified in the first section of this Act, to admit any or all of the persons named in the said order of the Justice of the Supreme Court into every part of such institution, and to render the said persons so named in said order every facility within their power to enable them to make in a thorough manner their visit, inspection, and examination, which are hereby declared to be for a public purpose, and to be made with a view to public benefit. Obedience to the order herein authorized shall be enforced in the same manner and with like effect as obedience is enforced to an order or mandate made by a Court of Record.

SECT. 3. It shall be the duty of the said corporation to make an annual report to the State Board of Charities.

SECT. 4. This Act shall take effect immediately.

Never in but one instance have the provisions of this law been disputed. We have never had any recourse to law. This is an important point to make. As to the actual organization of the Association, it is formed with a central body, which has a membership of about one hundred and seventy. From this body and elected by it is a board of managers of fifteen persons. That is a self-governing board. It elects from among its own members a president, vice-president, treasurer, and librarian. The board of managers also appoints the secretary. It meets once a month. It is subdivided into four standing committees, on Finance, on Hospitals, on Children, and on Outdoor Relief. There are now fifty-two committees, composed of nearly 1,100 working members, in the fifty-eight counties having poorhouses and similar institutions. The method by which these committees are formed is this: The secretary visits individually persons in the county who are known to be interested in work of this kind, and asks them to co-operate and hold a small meeting.* Some of the best committees have been formed with a nucleus of six or seven persons

Investigation and the education of the public mind are the chief aims of the Association. The parent Association is essentially for the purpose of study. It takes up the vital questions of the day, and tries to get the best possible information about them.

* At this meeting, the cause of the Association is presented, and persons present are asked to join the Association, and to form a committee in their county to carry on the proposed work. They then elect a president and secretary, and formally adopt a constitution, pledging themselves to work for and under the control of the Central Association.

Since I have been at this Conference, I have been more than ever convinced that the Association is doing a great deal for the education of the people. I have never been outside the State, and yet I can listen intelligently to the ideas from the whole country; and I know it is owing to the education I have received in ten years in the Association. The Association claims that persons have no right to go into institutions till they know something about the subject with which they are connected. There seems to be an idea in America that Americans are born knowing everything. The first thing we tell people joining our Association is that they must be very conservative and think half a dozen times before they speak, that the people with whom we deal have been in their business a good deal longer than we have, and consequently know something about it. We put a book and a pencil in their hands, and tell them that all their facts must be tabulated. We encourage them to make a written memorandum of all their visits and observations, and encourage them to speak in the meetings.

In the absence of Mr. J. J. Dow, his paper on "Organization to aid the Adult Blind to become Self-supporting" was read by title (page 113).*

The report of the Committee on the Care and Disposal of Dependent Children was made by the chairman, Rev. M. McG. Dana, D.D. (page 237).

A paper on "The Ohio System of Caring for Dependent Children" was read by Mrs. L. V. Gorgas (page 242).

Mrs. V. T. Smith gave an account of the method of caring for dependent children in Connecticut.

Mrs. SMITH.— Twelve years ago I undertook the city mission work of Hartford, Conn. I had not been long in the work before I found so many distressed and neglected children that I was convinced that some provision must be made for them beyond relieving the distress of the moment. I found such conditions as this: A traditional drunkard's home, with four little children around the red-hot stove, alone. Their mother dead. Their father sometimes brought potatoes home; and sometimes he did not come, and they had none. "What do you do," I asked, "when he doesn't come home at all?" A little scrap of a girl, who could not have been more than eight, replied: "I give the children something to eat, if there *is* anything, and, when there isn't, I put us all to bed, and say our prayers; but baby cries and cries for her supper," she said, looking most affectionately at a delicate child of perhaps two years old. On inquiry, I found they had been eight months with only such care as a drunken father could give them, and that more than one-half of the time their father had left them alone all night.

*It is a matter of regret that several copyist's errors had crept into Mr. Dow's manuscript. For "M. Leereton," on pages 114, 115, and 116, read "M. Secrétan," and for "Buffom," on page 115, read "Dufau." On page 118, second line from top, read "organized" instead of "recognized."

Another case was that of a little boy dropped from his drunken mother's arms, and thereby injured for life. A curvature of the spine developed, and one side of his body became paralyzed. He used to support his head by tucking one little fist under his chin; but finally the well side became diseased, and, not being able to hold his head up, he had to lie in bed constantly,— a poor little cot being improvised for him between the wall and the stove of that dirty tenement house. A call one day discovered the children alone: one baby so near the door that I barely escaped stepping on him; another playing with the dog, who was lapping out of the family spider in the middle of the floor; a third rocking back and forth in the cradle,— hands and face black, just recognizable,— and screaming for milk to drink; two little boys leaning far out a window, and watching the sports of the children in the street, from whom they had just been separated and sent into the house by a policeman, being in too limited attire to appear in public.

The little mother of the family, a girl of nine years, was cutting chips of stale bread from a baker's loaf, and dipping them in a little black molasses for the children's dinner. Her face was pale and thin, her dress torn and grimy, and her hair was put up in all sorts of rough bunches with a comb. She looked sad and utterly discouraged as she said, "Mother is off on a spree since yesterday; and father 'll have a sip took to-night, coz it's his pay night." I approached the cot, and saw that in addition to his other troubles the crippled boy was suffering from acute pneumonia. Together we barricaded the cot, to prevent reeling footsteps or drunken falls. No decent nurse could be sent there: she might be attacked by either of the parents. I had already tried the hospital for the child: he had been returned as an incurable. What could be done? I asked myself. There seemed nothing in this case but to consign these children to rum, destruction, and fighting and death.

I called my board together (six clergymen and twenty-four laymen), and asked if I might use a part of the voluntary contributions which we were constantly receiving, and make a temporary home for neglected and abused children. They consented. We had that little home in operation for six years and a half, and by that time had cared for over two hundred children, and provided them, so far as we could, with homes in private families, where nearly all of them still remain. We did all this with no special law protecting us in the work. We simply tried to bring the parents into a vein of compliance, and then proceeded to take the children and do the best we could for them.

We finally thought, as it worked so well in our own local mission, that something of the kind would be a great blessing to the children of the State. Accordingly, a petition, drawn by Henry E. Burton and signed by the city Mission Board, was brought before the General Assembly. It asked, first of all, that it should be made unlawful to keep children in almshouses, and that neglected and abused children might be protected by additional legislation. The petition excited comment and some opposition, and our wishes did not prevail; but,

instead, a commission of five was appointed to inquire into the condition and numbers of the neglected, dependent, and abused children of our State, and to report the same to the next General Assembly, together with some plan for their further care and protection.

The commission reported between five and six thousand of that class of children in our State. (We estimated before we began our work that twenty-five hundred might be found.) Our recommendation was to provide for them temporary homes in every county, which was done at once. Now many of the counties own their homes, with a little land. Either a house father and mother are in charge, or a motherly woman and assistant. Some of the homes have two or three cows, a horse, a garden patch, and fowls. And every child coming into its protection and privileges can at once make a beginning in its practical education. We have now the comfort of feeling that no abused or neglected child need remain so. They may be sent to these homes by selectmen, by the courts, or by private individuals or societies willing to pay the expenses, which are two dollars per week for each child.

The work of the Temporary Homes brings to light children who from disease or mental incapacity are not eligible to these homes; and, although they cannot go to the homes, we endeavor to make satisfactory provision for the former by boarding them in private families, and for the latter at Dr. Knight's School for the Feeble-minded. Many cases are discovered in our search and relieved, that would otherwise remain indefinitely in their miserable conditions.

Our effort is to find places in private families for the children of the Temporary Homes as soon as possible. We have a woman (and occasionally a man) visitor in every town of every county in our State. Their duties are fourfold: first, to know if there are any children in their towns needing the protection and care of the Temporary Homes; second, if so, to see that they are sent there; third, to indicate to the Boards of Management any families willing to receive children; fourth, to visit any and all children placed (unless by adoption) with families in their towns.

In our local mission work, we deal with cases of children under two years of age, and therefore too young to enter the Temporary Homes. In taking up these cases, we do not intend, as a general rule, to excuse the fathers and mothers from supporting their children. We propose to see that the children are mercifully cared for, and that the parents shall at the same time pay what it costs. We therefore locate them in good boarding homes, where they will receive kind care and proper training as they develop, securing weekly or monthly the money from the parent and paying it to the family. Hundreds of dollars annually are paid to us by unmarried mothers and sometimes by unmarried fathers, and by married couples unfit to make a decent home for their offspring. We are sure this is a better plan than to place these unfortunate children in a foundling asylum, as in this way the babies live and thrive almost without an exception. When we find a woman so devoid of moral attributes that she is incapable of feeling the slightest affection for her child, we always

relieve her of it, and place it where she can have no knowledge of it. The comfort we have had in seeing children outgrow emaciation and disease cannot be told. In five years, we have lost but one infant so placed; and very many go from their mothers so drugged and sick as to hang for weeks at the point of death.

The whole thing means vital, loving work. There never has been, and never will be, any patent machine for the elevation of humanity. We have to go down to the roots in this work. We must do by these children precisely what we should wish others would do by ours if the facts were reversed. And in all this work, friends, love *must* be at the bottom of it. An ounce of affection is worth a ton of intellect. We can theorize from now until doomsday; but, unless we love the children, we cannot do ideal work.

Mr. LETCHWORTH.— The subject under the consideration of Mr. Dana's committee is one of the most interesting before the Conference, and in it are involved many difficult points. I should like to say more than I intend to say upon this topic; but I decided at the outset that, as this meeting was to be held in a city which is in one sense my home, I would give to others the precious moments which are sometimes in these Conferences denied to those who come long distances and find no opportunity to express their views. So far I have kept this resolution.

Dr. DANA.— Your modesty has been our loss.

Mr. LETCHWORTH.— There are, however, certain principles bearing upon child-saving work that have taken shape in my mind; and I should like to place them before the Conference. A schedule of these was embodied in a paper which I was invited to prepare by the Société Générale de Protection pour l'Enfance Abandonée ou Coupable, for the Congrès International de la Protection de l'Enfance, held at Paris in June, 1883. They have never been presented to any organization of charitable workers in America, and this fact may be a sufficient justification for my directing your attention to them now. They are as follows: —

First, there should be a proper classification, primarily into the following divisions: (*a*) children thrown upon the public for support by misfortune or poverty of parents; (*b*) truants from school subject to the compulsory education laws; (*c*) children homeless or with bad associations, who are in danger of falling, and who need homelike care and training rather than reformatory treatment; (*d*) incorrigibles, felons, those experienced in crime, and the fallen needing reformation.

Second, provision should be made for girls, except the younger class, in institutions separate from those for boys.

Third, the institution should be homelike in character, and its administration as nearly as possible that of family life.

Fourth, small institutions on the open or cottage plan should be provided for boys upon farms in the country, where agriculture and gardening may be combined with a thorough indoor industrial and common-school system.

Fifth, the labor of children should under no circumstances be hired to contractors.

Sixth, governmental supervision should be exercised over all institutions for children, and frequent examinations made as to sanitary and other conditions, annual approval by the government being requisite to the continuance of the work.

Seventh, power should be lodged in a central authority to transfer inmates from one institution to another, in order to perfect and maintain classification; also to remove juvenile offenders from institutions and place them in family care during good conduct; also to remove from institutional care and to place permanently in homes all children suited to family life.

Eighth, there should be provided a government agency to act in the interest of juvenile offenders when on trial. The agency should be vested with power, with the approval of the judge, to take the delinquent into custody under suspended sentence and place him on probation in a family.

Ninth, disinterested benevolence should control and direct the work as far as practicable, the State or local government contributing, if need be, but not to an extent sufficient to meet the whole expense.

Tenth, the co-operation of women of elevated character should be considered essential to the attainment of the highest success.

Eleventh, parents able to do so should be made to contribute to the support of their children while under reformatory treatment.

Twelfth, when debased parents have demonstrated their inability or unwillingness to support their children, and the latter, in consequence, have become a charge upon the public, the interest of the child should be regarded as paramount, and the rights of the parent should cease, the State assuming control.

Thirteenth, children who in their home life had been environed by vicious associations and adverse influences should, on their release from institutional custody, be transplanted to new and, perhaps, distant homes, with good surroundings.

Fourteenth, a study of the child's character and a knowledge of its antecedents should be considered essential to successful work.

Fifteenth, the delinquent child should be regarded as morally diseased; and a correct diagnosis of its moral condition should be made and carefully considered in applying remedies for the cure. This having been done, the strengthening of character by awakening hope, building up self-respect, and inculcating moral and religious principles will be more easily effected.

Sixteenth, in the process of restoration, homes in good families should be made available to the utmost extent possible.

Seventeenth, all benevolent agencies having the care or control of children should maintain an interest in them, and watch over them, wherever they may be, until they reach maturity.

I do not know that I would now change these suggestions, but I would advise further the adoption of technologic training in juvenile reformatories. I look upon this industrial training as an essential

element in juvenile reformatory work. Mr. Fulton, of the State Industrial School at Rochester, with the approval of his Board of Managers, has introduced technologic training into the large establishment under his charge; and it is also extending to other similar institutions. Mr. Fulton has been very successful in what he has done in this direction, and has been the first in this or any other State to demonstrate the practical application of this system to reformatory schools. Under this system of training, a young person not only learns a trade, but the principles underlying a trade, so that, when his course is completed, he is a better mechanic in most respects than the journeyman who has had considerable experience; and he only requires practice to excel one who may have spent years of apprenticeship in acquiring his art. I hope as many of you as can will go to Rochester and see what Mr. Fulton and his Board are doing in this kind of training. It is certainly one of the most important subjects that can engage our attention in connection with juvenile reformatory work.

It has been asked, What was the effect in Erie County of the law of 1875, which required that children should be removed from the poorhouses and placed in families, orphan asylums, or other appropriate institutions,and which forbade the further commitment of children to the poorhouses?

The operation of the law naturally increased the number of children in the orphan asylums; but it should be remembered that at the time the law went into effect there were a great many children in these institutions who had not been committed as county wards, although they were wholly dependent, and but for the aid of private benevolence would have been inmates of the poorhouse. As time went on, many of this class came to be regarded as county beneficiaries; and the number of children required to be supported by the county was thus increased. This increase was looked upon as an evil by the Board of Supervisors, and created much discussion. Finally, the Board appointed a county agent to seek suitable homes and aid the asylums in placing children in families. This duty was faithfully and successfully performed, and in the lives of those whom she has aided and watched over Mrs. Robert McPherson has left a beautiful record of her labors. Later, it was found that there should be two agents; and Mrs. Lane was appointed by the Board to place out children of Roman Catholic parentage. Mrs. McPherson having retired to another sphere of philanthropic work, Mrs. Dean was appointed to take her place. So far as I can learn, both of these ladies are doing their work efficiently and to the satisfaction of all parties interested. At the present time there is no undue aggregation of dependent children in the orphan asylums of Erie County.

I disapprove of protracted institution life for children; but, while seeking to avoid this danger, we must not go to the opposite extreme, and leave the children to neglected street life. The dependent child should be restored to family life as soon as practicable; and I think that this may be done through organized private charity better than in any other way.

Dr. BYERS.— You say something in your pronunciamento about farms where children can be trained to farm-work. If you apply that to children's homes, I wish to enter my protest.

Mr. LETCHWORTH.— In speaking of farms, I referred to institutions on the cottage plan, which have been found especially adapted for juvenile delinquents. I think that dependent children should be committed to asylum care only by the superintendents of the poor, and that, so long as the children remain public charges, the poor-law authorities should not relinquish their control over them. In this way, any tendency to an unreasonable aggregation of children in public institutions may be held in check. I think that watchfulness in this particular should be exercised, to the end that the great and beneficent work the orphan asylums are doing for homeless and dependent children may not be discredited, but that it may retain the confidence and receive the hearty support of the public. But, in whatever manner we work in this or any other field of charitable labor, we should not be satisfied with the present, but aim to do better to-morrow than we do to-day, and better the next day than we do to-morrow.

Mrs. McPherson and Mrs. Lane were asked to continue the discussion.

Mrs. MCPHERSON said that in 1879, by vote of the Board of Supervisors, she was authorized to enter into any institution where children were maintained at the county expense, and take any one of these wards of the county therefrom to a suitable home. The first year homes were found for only eleven. Then the Buffalo papers, notably the *Express* took up the task of creating a public sentiment in favor of adoption, and aroused such a demand for the homeless little ones that in the year 1880 she placed 232 children with good families. In 1881, Mrs. Rose Lane was likewise appointed a county agent to find homes for children of the Roman Catholic faith, and the division of the work reduced the number for whom the speaker found homes that year to 92. In 1882 she provided homes for 73, and in 1883 for 116. This made an aggregate number of 524. Since that time, Mrs. Dean, who was the speaker's successor, has found homes for 262, while Mrs. Lane, during her entire term of service, has placed 880. The Erie County agents, therefore, have standing to their credit a grand total of 1,666 dependent children rescued from pauperism, and, for the most part, doing well in the households with which they have become identified.

Mrs. LANE.— Since I began the pleasant task of finding homes for orphan and dependent children in 1882, I have placed in homes 880 children,— that is, up to the 1st of July, 1888; and in connection with this I have found a great many good homes, chiefly in the country, for mothers with their infants,— that is, mothers who are willing to work for their little ones and will not give them for adoption. I have also interested myself to a great extent with Mr. Ripley in his work of bettering the condition of families, who with our help and encouragement became self supporting, thereby preventing them from being county charges.

The task of placing children in homes and seeing them so well cared for is very gratifying. All the children that I provided with homes have remained, with a few exceptions. Sometimes, on visiting them, I see that they are not entirely happy. I therefore transfer them to another. Only eight out of the large number have run away from their homes, and two of those were anxious to return.

A paper on "The Relation of the Kindergarten to Social Reform," by Mrs. Kate Wiggin, of California, was read by Mr. Dooley (page 247).

DISCUSSION ON CHILD-SAVING.

Dr. Byers.— While recognizing the importance of manual training in those institutions where children are cared for, too much importance cannot be given to their mental training. But, until the idea is trained out of the mind of the American child that labor is degrading, we labor in vain to train his hand to skill. They will, in spite of all you can do, have wrong conceptions of what work is and its importance to them. There are hundreds of girls trained up in institutions who are waiting for the period of their discharge, that they may go out into the world and dress. They have no idea of work except to attain a wardrobe. How they are going to get it they have no well-conceived plan, but they are going to have it. Their mind is made up that far. The respectability of labor must be impressed on the minds of these children. With little children, this may be easily done; but in reformatory institutions the idea has grown to such proportions that it is hard to remove. They do their tasks mechanically, without any co-operation or sympathy with them. The mind must be brought into perfect accord with the hand if manual training is to do any good. We have a class of girls in institutions who will never be able to engage intelligently in even domestic labor, unless it be with a mop. They might be made good moppers, and I would insist in making them the best moppers in the State. And I would have them learn that to scrub up the tiles of an office or of a hotel even may be respectable, and the woman who does it may be a respectable woman and an honest wage-earner. I happened one day in a hotel to ask a scrubbing woman what she earned. I found it was thirteen or fourteen dollars a month and her board and washing, and the proprietor told me she was the most valuable employee they had in the house. Our girls must learn that such work as that is far more honorable than to display fine clothing earned by a life of shame.

A paper on "Child-saving" was read by Albert S. White, of Columbus, Ohio (page 258).

C. D. B. Mills.— We have in our city paupers of the third and fourth generation, and this notwithstanding the fact that ours is comparatively a young city. There are sources that feed, causes that lie behind, this prodigious evil which are as yet beyond our power to reach. There are parents among us who utterly neglect and cruelly maltreat their children. We have interposed for the rescue of

infants that were found lying in accumulating filth, covered with sores, and had been habitually drugged with powerful opiates to stifle their cries. They had to be taken from their unnatural parents, and put in families or institutions. I agree with what Mr. Letchworth has said with reference to an institution. It is indispensable in the present state of society. We must have these refuges, where the small children may be placed, and provided with such shelter and education as may be requisite. And yet the institution is not and must not be regarded as a finality. The tendency is to overcrowd the institution, and to withhold the children from good homes. We find it needful to make constant exertions to place these children in good homes in the country. I agree, also, with the observations of Dr. Byers in regard to the sovereign worth and the indispensableness of labor as one of the influences through which man is elevated and civilized. As long as manual labor is regarded as a degradation, so long it will be impossible to raise people from the low plane of pauperism and poverty. Horace Greeley said the most unfortunate moment in the life of any young man was that in which he might admit to his mind the thought that he could get money without earning it. Nature does not give her rewards in that way. Man has had to till the ground, and through hard conditions get shelter and clothes and the homes that bless us at this hour. And, while he has subdued Nature, he has subdued himself. While he has tamed the animals, he has tamed himself. As Professor Leslie has said, "All civilization comes of work, and the race that will not work cannot be civilized." That is the trouble with our pauper population, that they attempt — multitudes of them — to escape the responsibility of work. It is one of the most fatal errors that can enter into the mind of the child, that it is to be supported at public expense. Manual training is one of the most important things that can be bestowed on children, and we must plan to put them in circumstances where they will receive the instruction and discipline in this regard that they need. Poor Richard said, "Take care of the pennies, and the pounds will take care of themselves." I would say: Take care of the children, beginning with the infants and the small children. Begin with the young, those that are commencing to be wayward and vagrant, the girls inclined to street-walking, neglectful of duties at their homes, following habitually the dime museums and the shows, and drawn erewhile, alas! not seldom into places of worse resort. Begin with the bootblacks who are earning pennies that they may gamble. Begin, I say, with these and their like, and after a time, when the present generation of paupers and vicious or criminal classes has passed away, a race of men and women of far other and worthier type will appear.

Mr. Fulton, of Rochester, said that, as Mr. Letchworth had alluded to the technologic work of the Industrial School at Rochester, it was only proper to say that to Mr. Letchworth himself was due the honor of first suggesting the introduction of technologic training as a part of the reformatory system of the State Industrial School.

Mr. Lewis Jordan, Indiana, thought one of the first questions to

consider was when shall the State lay its hand on the children. He wanted to protest against putting them into State institutions. He had liked the account of the Connecticut system, where the Home was a sort of clearing-house from which the children were distributed to permanent homes. A great deal had been said about industrial training, but he thought the country was growing crazy on the subject of industrial training. He had heard that in New England farmers could not get men to do their work, because everybody was trained to follow some industry that could only be followed in the city. He thought the attention would better be turned in another direction; that the best policy was to take the children out on the farms. The cities are growing too large now. As they are filled up, the vice of the country increases. He thought it ought to be the idea of the Conference, as it was his, that there should be no great institutions filled with children, but that they should be scattered in country homes, that they could there grow up to be better men and women and better citizens.

Mrs. SPERRY thought it was quite necessary that some of the children that came into the care of the State should have a few months training in an institution before they were fitted for home life.

Dr. BYERS.— How are the Temporary Homes of Connecticut supported?

Mrs. SMITH.— They are supported by the counties. The children may be taken in three ways. It is no blight on a child to go to one of these homes. I do not believe in mixing up reformatories and temporary homes. Incorrigible, vicious children should go to a reformatory. Many States have reformatories without temporary homes. They do not use preventive measures; and we believe that society has no business to punish crime at one end, while it does nothing to prevent it at the other. I do not believe in pauperizing these children. Just as fast as possible they should be taught to do for others. They must learn that kind of "sweet helpfulness" of which Dr. Mitchell told us last Sunday. One more word about Connecticut. We have had a gift of two hundred acres of land, where we hope to teach the boys and girls farming. We hope to make them feel that it is just as honorable to graduate there in farming, in carrying on a milk-route, or in shoemaking, if they are best adapted to those trades, as to graduate at Dartmouth or at Yale. We want to give them the best opportunities to become good and useful men and women.

Mr. JORDAN.— How long do you keep them in these Homes?

Mrs. SMITH.— Some three weeks, others a longer time.

Mr. G. A. MERRILL, Minnesota.— We have in Minnesota a State temporary home for dependent children. It was opened in December, 1887. One hundred and forty children have been placed in the school, and fifty-five of these have been placed in families. The homes are investigated before the children are allowed to go into them, and the children are visited after they go there. They are placed there by indenture or adoption. We always place them on trial at first. They are under the supervision of the State

till they reach the age of self-support, except those that are legally adopted. The institution is on the cottage plan, with families of from twenty to twenty-five. We endeavor to realize, as far as possible, the ideal of a true home. The children attend school in a separate building, leaving home as they would in a village to go to the public school, though the building is on the grounds. I do not believe that this will ever need to be a large institution, since the aim is to place the children in permanent homes. Beginning as we have, in the early history of the State, we believe that all of the dependent children within its borders can be cared for in this way, so that no large numbers can be congregated in either private or public institutions.

Dr. HAMIL thought it was important that there should never be too many children together, never more than could be kept employed. They should not grow up in idleness, for that would be sure to lead them into vice. Minds and hands should both be cultivated.

Mr. ROBERT TREAT PAINE.— In Massachusetts, and I think in every State, we want to develop the power of the country to receive dependent children. That is the unsolved part of the problem. We want to get the people who live in the small country towns into relation, into touch, with this great problem of child life in the cities. We want to make every country clergyman, who is dying for something interesting to say to his people, feel that he and they all are needed as allies to help solve this great problem of the city dependent child. I think, if we might call on Mr. Letchworth to do one thing more, it would be to write a little manual or leaflet, to be put into the hands of every clergyman in the United States, to let him see how he can help organize a committee among parishioners, ladies and gentlemen both, that they may put themselves into co-operation with this work; these committees to find a farmer here and there who will take a dependent child and adopt it or keep it,— perhaps for pay, but infinitely better if for love and without pay,— and so save that one child. There are homes enough, if we could find them; but we want to develop the machinery for finding them. And, when they are found, we must watch the children till they have graduated into worthy citizens of the United States.

Dr. BYERS thought the suggestion of enlisting the clergymen in this way an excellent one.

Mrs. SPERRY said that she was sorry to differ from Mr. Jordan as to the necessity of taking some time before putting children into families. The sooner *little* children were put into homes, the better. Taking off the rags, bathing and dressing the little one, awakens the sympathy and love of a family; and the child will respond to it.

A paper on "Michigan: The Child; the State," was read by title, as it was received too late for full reading (page 262).

Miss Z. D. SMITH.— Girls dress gayly, when they get out of institutions, because their taste has not been educated. It cannot be, so

long as they are kept in uniform. It might be made a reward for good conduct to allow them to choose and buy their own clothes, and then the matron could help them to do it properly. It would be an education in the use of money as well as in good taste. A girl who leaves an institution at sixteen or eighteen has usually no idea how to spend her own wages.

Miss HUNTINGTON, New York.— Many a child has found a permanent home in the country from having been sent out for a week or two in summer. It is a story worth hearing, to hear the children describe the country after returning from such visits,— how potatoes grow in the ground, and not on the trees, as they had thought, and as a place of "really truly cows." It would be a good thing for any one looking for homes for children in the country to get in league with Mr. Parsons, of New York.

On motion of Mr. SANBORN, Mr. N. S. Rosenau was unanimously added to the list of secretaries of the Conference.

A telegram was read, inviting the Conference to hold its next annual meeting in Chattanooga. The Secretary was instructed to make a suitable acknowledgment of the same, stating that it was received after it had been determined to go to California next year.

A paper by Mrs. M. K. Boyd, of the State Industrial School, Rochester, was read by title (page 235).

Adjourned at 12.45 P.M.

THIRTEENTH SESSION.

Wednesday night, July 11.

The Conference met at 8 P.M., the President in the chair.

Hon. WILLIAM P. LETCHWORTH, chairman of the Executive Committee, reported that the Treasurer's statement had been presented to that committee, and had been found satisfactory. It would be printed in the Proceedings (page 464).

The following resolutions were offered by Mr. F. B. SANBORN: —

Resolved, That the thanks of the Fifteenth National Conference of Charities and Correction are due and are hereby given to the authorities of the State of New York and the city of Buffalo for courtesies tendered, and especially to the Buffalo Charity Organization Society, the Buffalo State Asylum for the Insane, the Erie County Almshouse, the Buffalo Orphan Asylum, the Providence Lunatic Asylum, the Home of the Friendless, the Women's Educational and Industrial Union, and the other benevolent associations and establishments, which have done so much to make the visit of the Conference to this illustrious city of charities an occasion of so much interest and improvement.

Resolved, That the Buffalo Club, the Oakfield and Falconwood Clubs, the Buffalo Library, and the Fine Arts Academy have our thanks for the generous hospitality

extended by them to the Conference, a welcome and an attention to social and æsthetic needs which are most highly appreciated.

Resolved, That to the officers and members of the Local Committee of Arrangements, and particularly to Messrs. T. Guilford Smith, S. S. Guthrie, Ansley Wilcox, E. H. Rounds, Joseph L. Hunsicker, P. F. Ferris, William Thurstone, and Arthur W. Hickman, the Conference is under obligations never to be forgotten for the thoroughness with which they have organized their work and provided for the manifold exigencies of an assemblage like ours.

Resolved, That the secretaries of the Conference, and eminently the energetic, vigilant, and accomplished local secretary, Mr. Nathaniel S. Rosenau, deserve our heartiest thanks.

Resolved, That the First Presbyterian Church of Buffalo be thanked for the opportunity to meet under their roof and listen to the impressive Conference Sermon of the Rev. S. S. Mitchell, D.D., and that Dr. Mitchell be asked to furnish a copy of the sermon for publication.

Resolved, That the press of Buffalo for their full and accurate reports, the hotels, for their facilities, and the citizens of Buffalo, in general, for innumerable courtesies, receive the thanks of the Conference.

Before taking any action upon the resolutions, a paper — "The Influence of Manual Training upon Character" — was read by Felix Adler, Ph.D., of New York (page 272).

Mr. Letchworth was invited to speak to the resolutions offered by Mr. Sanborn.

Mr. LETCHWORTH.— It is perhaps fitting that the very appropriate resolutions which have been prepared by Mr. Sanborn should be seconded by me, as they relate to friends and neighbors with whom a large portion of my life has been spent, and to a Conference with which I have been connected from the outset. I deem it but just to say, however, in this connection, that I cannot claim any credit or any blame, if there were blame, in the Conference coming to Buffalo. It was first suggested by the energetic secretary of the Charity Organization of this city, Mr. Rosenau. It was backed by the citizens of this city. All that has been done for our pleasure and for our profit and advantage here is due to others besides myself. I can claim no credit whatever. The Local Committee, and especially those gentlemen named in the resolutions, and the citizens of Buffalo have conferred this pleasure and benefit upon us. In my experience with this Conference, I can safely say that never have we been more generously and hospitably treated than in Buffalo. As a member of the Conference, this leads to a feeling of gratitude on my own part and a sense of pride in Buffalo.

During the session of the Conference there has been moving quietly among us a most charming lady. I do not know that she came as a delegate, and I have not heard her speak; but I doubt not she has kept up a good deal of thinking. Learning the drift of these resolutions two hours or so ago, she expressed in a few lines some sentiments which I feel are just what I would like to say, if I could, and with your permission I will read them.

May Buffalo flourish! Our children shall tell
How she welcomed this Conference warmly and well.
With friendship and laughter, with lanterns alight,
And music's soft strains on the still air of night,
With trips down the river, with feasting and flowers,
What magical days in this city were ours!

In many a city our meetings shall be,
Far out on the prairies, and down by the sea,
From Maine's rocky hills, with their rivulets cold,
To rich California's valleys of gold;
But, eastward or westward, we never shall find
A heartier welcome, a greeting more kind.

May Buffalo flourish! Ere yet we depart,
An impulse of gratitude quickens each heart.
May her emerald lawns be unparched by the heat;
May the song of the wind in her shade-trees be sweet;
May her spirit of charity ever endure,
That opens warm arms to the helpless and poor!
May the sails of her commerce forever make white
The broad lake's cool breast in the noon's golden light;
And, while plenty and peace in her borders abound,
May her beauty and wealth with high virtue be crowned!

Should misfortune be hers, may she rise from its blows
As this hall where we sit from its ashes arose,
More fair and more strong, like the Phœnix of old,
That sprang up in fresh youth ere its ashes were cold!
As long as Niagara's white cataracts flow,
As long as the rainbows float up from below,
As long as old Erie's free white-caps shall break,
May she reign, the Queen City, beside her blue lake!

Mr. WINES.— I do not know what the Buffalo girls of former days were, but I am sure they could not have been more charming than their daughters; and I am convinced, from the kindness and hospitality we have received, that the Buffalo woman becomes more charming every year that she lives. We did not, however, come here for the sake of pleasure, but for the sake of work. The Conference of Charities and Correction has for its nucleus the State Board of Charities, but it has also given a very prominent and influential place in its councils and deliberations to the Associated Charities, the charity organizations of our large cities; and I am quite sure that one thing which induced the Conference to come to Buffalo was the great desire which we felt to see the place where, in the United States, the Charity Organization Society was born. We felt that the citizens of Buffalo themselves hardly appreciated the importance of that movement which originated here, and the extent to which it has influenced the life of our great cities, and the great promise of blessing which it holds out to the generations to come. And this movement originated right here

in Buffalo, where we stand. And it will never end, I believe, for centuries. The influence of it will be felt long after we and our children are in our graves. Whatever else Buffalo has done, this is one thing of which it has reason to be proud; and we wanted to come here and tell you so, and to congratulate you on what you have done and are doing.

But, although we came here for the purpose of work,— and I think you will bear testimony that we have worked very hard,— we have had a great deal of pleasure, for which we are indebted to you in many ways. We pass these resolutions, which are formal. They hardly express the real sentiment of our hearts. I feel as though to you belongs the saying in the ancient book, "Many daughters have done virtuously, but thou excellest them all." We have admired the magnificence of your city, the evidence of your commercial prosperity. We have admired the elegant homes, which betoken the refinement and taste and culture of your people. We have delighted to come into personal contact with you, and we carry away the most delightful memories of the acquaintances and friendships which we have here formed. We cannot thank you as we would for all the tokens of appreciation, sympathy, and encouragement which we have received at your hands. Why, I do not know anything that has been left undone, even to the weather. We knew, or supposed that we knew, that Buffalo must have great influence with the present political executive of the country; but we did not know that he had placed the "clerk of the weather" under the commands of the citizens of Buffalo.

And now we leave you. It may be long before we come again as a Conference; but, to meet you as individuals, I trust we may come often. We shall think of you often, and we hope that we may meet you in more of our Conferences hereafter. We invite everybody here to come to San Diego next year. I think you will bear us witness that the spirit of our deliberations is broad and catholic. As I listened to the very able address of our friend Dr. Adler, who so ably and philosophically expounded to us the reason why industrial training, especially in reformatory institutions, should be introduced into our curriculum, I thought to myself, Here is a gentleman, the president of the Society of Ethical Culture, of the Hebrew race, the last speaker upon the platform; and the gentleman who has been elected to be the president of our Conference for the coming year is a bishop of the Protestant Episcopal Church. So we reach out on one side and on the other; and we feel that all men, whatever their political convictions, whatever their degree of intellectual or social culture, whatever their religious creed, when they come together on the broad platform of a common work for our common humanity, are at heart made to feel that common brotherhood which originates in the common Fatherhood of our God.

No meeting of our Conference is complete at which we do not hear the voice of a woman; and I leave the platform that a gentler voice may say the things which I would like to say and do not know how.

Dr. Hoyt invited Miss Zilpha D. Smith to speak in behalf of the women of the Conference.

Miss SMITH.— I am glad to say a word in behalf of the women of the Conference. Dr. Hoyt thinks we have outgrown the time when men could give thanks for us. We share the general debt of gratitude for the kindness which has made our stay so pleasant; and we owe a personal debt, also, to the ladies of Buffalo, who have shown each of us such pleasant courtesies,— courtesies which one would not expect, and rarely find, in a city of strangers. They show us anew that you are interested with us in the work of philanthropy,— the cure, as well as the alleviation, of the miseries of the world. I assure you a deep sense of the kindness you have shown us underlies these few words.

The resolutions were then unanimously adopted by a rising vote.

President HOYT, after thanking the officers of the Conference for their co-operation in preparing for this meeting, and the Local Committee, especially the chairman, Mr. T. Guilford Smith, for their invaluable assistance, declared the Fifteenth Conference at an end.

Bishop Gillespie, the President of the Sixteenth Conference, was then introduced. He invited all present to meet with the Conference in San Diego next year, and closed the session with a benediction.

Adjourned *sine die* at 10.30 P.M.

TREASURER'S REPORT.

W. P. LETCHWORTH, ESQ., CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION:

Sir,— In submitting my account as Treasurer of the Conference for the eleven months since I last reported at Omaha, I have followed a suggestion of yours, and have separated the two accounts of 1887 and preceding years, and of 1888. I call the first the Account of 1886–87, and the second the Account of 1887–88. These two accounts are as follows: —

ACCOUNT OF 1886–87.

F. B. SANBORN, *Dr.*

1887.			
Aug. 1.	To balance on hand, Aug. 1, 1887, . . .	$106.34	
Aug. 16 to Dec. 17.	To cash for publications sold, ...	39.02	
Aug. 31.	To cash received from Omaha Committee,	75.00	
1888.			
April 2.	To cash received for publications, . . .	9.66	
May 5.	To cash received from State of Ohio, . .	62.50	
June 12.	To interest credited, ...	4.65	
June 23.	To cash for publications, ...	14.25	$311.42

Cr.

1887.			
Aug. 25 to Dec. 1.	By paid for postage, expressage, and printing, ...	$14.85	
Dec. 1.	By paid for clerk hire, ...	10.00	
1888.			
June 30.	By balance in savings bank, ...	286.57	$311.42

ACCOUNT OF 1887–88.

F. B. SANBORN, *Dr.*

1887.			
Aug. 31.	To received of	Omaha Committee, . . .	$825.00
Sept. 26.	" "	H. H. Hart, ...	33.00
1888.			
Jan. 3.	To received of	State of Massachusetts, .	90.00
Jan. 25.	" "	State of Rhode Island, .	27.00
Jan. 1–31.	" "	Individuals, ...	173.85
Feb. 2.	" "	State of Illinois, ...	180.00
Feb. 1–29.	" "	Individuals, ...	66.87
Mar. 1.	" "	State of Wisconsin, . . .	180.00
Mar. 12.	" "	State of Michigan, . . .	112.50
Mar. 1–31.	" "	Individuals, ...	24.75
April 18.	" "	State of Minnesota, . . .	135.00
April 18.	" "	State of New York, . . .	100.00
April 1–30.	" "	Individuals, ...	14.31
May 4.	" "	State of Ohio, ...	112.50
May 1–31.	" "	Individuals, ...	5.75
			$2,080.53

Cr.

1887.				
Aug. 30.	By paid	F. H. Wines, for advertising, . .	$30.00	
Oct. 6.	By paid	Mrs. Barrows, for reporting, etc.,	227.00	
Nov. 12.	By discount on draft, ...		1.83	
1888.				
Jan. 9.	By paid for postage, etc., ...		2.50	
April 30.	By paid	F. H. Wines, advertising, . . .	15.00	
June 22.	By paid	Mrs. Barrows, postage, etc., . .	44.50	
June 22.	By paid for clerk hire, ...		30.00	
Mar. 17.	By paid	Geo. H. Ellis, ...	1,325 00	
June 29.	By paid	Geo. H. Ellis, to close account, .	21.28	
June 30.	By balance on hand, ...		383.42	$2,080.53

The aggregate of both accounts shows receipts amounting to	2,391.95
And expenditures amounting to	1,721.96
Leaving a balance on hand of	669.99

Of which $660 is deposited in the Middlesex Institution for Savings at Concord, where it draws interest at two per cent. semi-annually.

Yours very truly,

F. B. SANBORN,
Treasurer of the Conference.

CONCORD, MASS., June 30, 1888.

REPORTS FROM STATES FOR 1889.

[The attention of all persons interested in the Conference of Charities is called to the following letter, in answering which they may assist the secretaries.]

CIRCULAR TO THE STATE CORRESPONDING SECRETARIES.

Dear Sir,— At the Buffalo Conference of Charities, the Committee on Reports from States was made up as follows: —

F. B. Sanborn, Concord, Mass., Chairman.
N. W. Brooker, Ridge Spring, Edgefield Co., S.C.
Rev. H. H. Hart, St. Paul, Minn.

It has occurred to us that these reports can be made much more valuable than they now are, by getting them in early and editing them. This the Committee will do, if you will report. We enclose herewith certain questions to be answered only for the calendar year 1888, or the fiscal year 1887–88, as may be found most convenient. Additional reports can be made verbally, when the Conference meets.

Questions to be answered for Each State.

1. What is now the estimated population of your State?

2. Has it a State Board of Charities, a Lunacy Commission, a Prison Superintendent or Commission for the whole State? or has the State Board of Health, or any other board, general powers in regard to insane persons, paupers, prisoners, or other dependent persons?

3. Are reports received at the State Capitol of the amount of money expended by the different public authorities (State, county, city, and town) for the poor, the insane, for prisoners, for the supervision of immigrants, or for other charitable or correctional uses? If so, by whom received?

4. How is the expense of supporting dependants and delinquents from the public treasury divided between the State, the counties, and the towns? What classes are supported by each? Are paupers and

insane persons divided into State, county, and town charges? If so, under what regulations?

5. Can you give me from these reports, or from other sources, a good estimate of the number and cost, during the year 1888, of the following classes of persons, within the whole State?

A. The insane, including insane paupers,— whole number, average number. Whole cost for the year, excluding construction cost. (In reporting this, specify how many of the insane are supported at private cost, how many at public cost, and how many are reckoned as paupers.)

B. The public poor,— whole number, average number. Whole cost for the year, excluding construction. (In reporting, specify by estimate, to the best of your knowledge, how many of the whole number and of the average number are in poorhouses, almshouses, infirmaries, pauper asylums for the insane, hospitals for the sick, or other places where in-door support is given. Specify also the whole number, average number, and cost for the year of out-door relief, estimating it to the best of your knowledge and belief. A good estimate is better than an imperfect statistical report.)

C. Children in homes, families, or poorhouses. (In reporting on this subject, give the whole number, average number, and cost, in the whole State, of children supported by public or private charity throughout the State, so far as you can ascertain this. If the number and cost of these children is partially included in the above statement of the public poor, mention to how many this applies. If religious sects or churches maintain children, mention, if you can, the number supported by each in the whole State. If there is an organization for sending poor children out of the State, or for receiving such children when sent from other States, mention it. Give also the cost of placing out or boarding out for pay the poor children who are so disposed of, and the number of such children, and name the agency by which it is done.)

D. Whole number, average number, whole cost for the year, of Prisoners. (In reporting this, mention how many of these prisoners are in State prisons or penitentiaries managed by State authority, how many such prisons there are, and what is the annual cost of supporting them above the earnings derived from labor. Give also the number of prisoners and their cost, who are confined in county prisons,— whether jails, workhouses, or penitentiaries,— how many in city prisons, and how many, if any, are worked under leases. Mention also whether there are any reformatory prisons for men or women, with

the number of their inmates; and give separately the number and cost of persons of the two sexes in juvenile reformatories.)

E. Immigrants. (In reporting this, give the number of immigrants from foreign countries received in your State during the year 1888, and their classification by countries,—as, so many from Ireland, from England, from Germany, from Scandinavia, from Austria, from Italy, Russia, etc. Mention whether there is an Immigration Board in your State, either to execute the United States laws concerning immigrants, or to encourage and distribute the immigrants who actually arrive.)

6. What has been the drift and result of legislation in your State, during the last five years, upon the subjects and classes of persons named above? and what new laws would you specially mention as important, during that period? Give the State appropriations for the past year.

Any additional information which you can give in connection with the above facts will be acceptable to the Conference, and to,

Yours very truly,

F. B. Sanborn, Concord, Mass.,
For the Committee on Reports from States.

Concord, Mass., Oct. 1, 1888.

LIST OF DELEGATES.

Alabama.

Bryce, P., M.D., Alabama Insane Hospital, Tuskaloosa.
Bryce, Mrs. P., Tuskaloosa.

California.

Craig, Lillian E., Boys' and Girls' Aid Society, San Francisco.
Dooley, Edmond T., State Commissioner.
Dooley, Mrs. E. T., City Park Charities, San Diego.
Kinney, Mrs. C. E., San Francisco Girls' Union.

Colorado.

Hall, Rev. L. J., State Penitentiary, Cañon City.
Reed, Rev. Myron W., Charities and Corrections, Denver.
Sperry, Mrs. J. S., State Delegate and Benevolent Union, Pueblo.
Steele, Henry P., Denver.

Connecticut.

Griswold, Josephine M., Assistant City Missionary, Hartford.
Sheldon, Mrs. J. E., Hartford.
Smith, Mrs. Virginia T., State Board of Charities, Hartford.

Dakota.

Archibald, O. W, North Dakota Hospital for Insane.

Delaware.

Massey, John, Associated Charities, Wilmington.

District of Columbia.

Bradford, Rev. J. H., Associated Charities, Washington.
Emery, L. S., Associated Charities, Washington.
Mann, B. Pickman, Charity Organization Society, Washington.
Mann, Mrs. B. P., Charity Organization Society, Washington.
Smiley, Charles W., Official Delegate, Washington.
Spencer, Prof. H. C., Official Delegate, Washington.
Spencer, Mrs. Sara A., Official Delegate, Washington.

England.

Brown, Miss Jessie, Devonshire.

Illinois.

Boicourt, W. H., Southern Hospital for Insane, Golconda.
Bottom, James, Southern Hospital for Insane, Sparta.
De Motte, H. C., Soldiers' Orphans' Home, Normal.
De Motte, Mrs. H. C., Normal.
Finch, E. H., Illinois Southern Hospital for the Insane, Anna.
Flower, Mrs. J. M., Training School for Nurses and Home for the Friendless, Chicago.
Kendall, Solon, State Reform School, Geneseo.
Wines, Rev. Fred. H., State Board of Public Charities, Springfield.
Woodward, Mrs. Ellen E. L., Industrial School for Girls, Chicago.

Indiana.

Barnett, L. A., Reform School for Boys, Danville.
Bradshaw, Mrs. J. A., Indianapolis Orphan Asylum, Indianapolis.
Briggs, Howard, Institute for the Blind, Indianapolis.
Charlton, Mrs. Alice R., Reform School for Boys, Plainfield.
Charlton, T. J., Reform School for Boys, Plainfield.
Coburn, Mrs. H. C., Indianapolis Orphan Asylum, Indianapolis.
Elder, Margaretta, Reformatory Institution for Women and Girls, Indianapolis.
Gallahue, Mrs. P. M., Flower Mission.
Hendricks, Mrs. Eliza, Reformatory Institution for Women and Girls, Indianapolis.
James, Mrs. Dr. M., Women's Reformatory, Muncie.
Jordan, Lewis, Reform School for Boys, Indianapolis.
Keely, Sarah F., Reformatory Institution for Women and Girls, Indianapolis.
McCulloch, Rev. Oscar C., Charity Organization Society, Indianapolis.

Indian Territory.

Hill, Rev. Robert W., Territorial Delegate, Muskogee.
Hill, Mrs. R. W., Muskogee.

Iowa.

Breeden, H. O., Iowa Prisoners' Aid Association, Des Moines.
Fulton, Moses, Iowa.
Howard, Mrs. Nettie F., Associated Charities, Davenport.

Kansas.

Faulkner, Charles E., Trustees of Charitable Institutions, Salina.
Miller, George H., Blind Institution, Kansas City.

Kentucky.

Caldwell, P., Industrial School of Reform, Louisville.
Dietrick, Mrs. Ellen B., Women's Educational and Industrial Union, Covington.
Spalding, D., Louisville Industrial School, Louisville.

Maryland.

Glenn, John, Charity Organization Society, Baltimore.

Glenn, John M., Charity Organization Society, Baltimore.
Warner, A. G., Charity Organization Society, Baltimore.

Massachusetts.

Andrews, Amos, State Primary School, Palmer P. O.
Andrews, Mrs. Amos, Palmer P. O.
Barrows, Mrs. Isabel C., Official Reporter, Boston.
Barrows, Rev. Samuel J., Editor of *Christian Register*, Boston.
Blackstone, H. M., State Farm, Bridgewater.
Blackstone, Mrs. H. M., Bridgewater.
Blackwell, Alice Stone, Boston.
Brackett, Mrs. L. L., Industrial School for Girls, Lancaster.
Crehore, Ellen H., Associated Charities, East Dedham.
Fisher, C. Irving, M.D., State Almshouse, Tewksbury.
Fiske, Mrs. Sarah D., State Almshouse, Malden.
Houghton, Mrs. Louise Seymour, Amherst.
Howes, Abbie C., Associated Charities, Boston.
Hunt, Helen M., Associated Charities, Boston.
Moore, B. F., Pine Farm School of Boston Children's Aid Society, West Newton.
Moore, Mrs. B. F., West Newton.
Munro, Martha H., Associated Charities, Boston.
Nichols, W. I., Boston Associated Charities, Littleton.
Paine, N. Emmons, Westborough Insane Hospital, Westborough.
Paine, Robert Treat, Associated Charities, Boston.
Palmer, Alice W., Roxbury.
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Sanborn, Frank B., State Board of Lunacy and Charity, Concord.
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Shurtleff, Sarah, Associated Charities, Boston.
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Todd, Hannah M., Associated Charities, Lynn.
Tucker, Mrs. Caroline A., Union for Good Works, New Bedford.
Tufts, Gardiner, Superintendent Massachusetts Reformatory, Concord.

Michigan.

Barbour, Levi L., Detroit Association of Charities.
D'Arcambal, Mrs. A. L., Home of Industry for Discharged Prisoners, Detroit.
Gillespie, Rt. Rev. George D., State Board of Corrections and Charities, Grand Rapids.
Gower, C. A., State Reform School, Lansing.
Hickox, George H., Michigan State Prison, Jackson.
Hurd, Henry M., M.D., Eastern Asylum for Insane, Pontiac.
Mulliken, Mrs. J. B., Working Women's Home, Detroit.
Post, James A., Association of Charities, Detroit.
Post, Mrs. James A., Detroit.
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Wyman, H. C., M.D., Board of Corrections and Charities, Detroit.

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Berry, C. H., Board of Corrections and Charities, Winona.
Brown, J. W., Minnesota State Reform School, St. Paul.
Brown, Mrs. J. W., Minnesota State Reform School, St. Paul.
Dana, Rev. M. McG, Board of Corrections and Charities, St. Paul.
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Mohn, Th. N., Northfield.
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Otterson, Mrs. Ira, New Jersey State Reform School, Jamesburg.

New York.

Abbott, F. W., M.D., Buffalo Eye and Ear Infirmary.
Adam, R. B., Merchants' Exchange, Buffalo.
Adler, Felix, Ph.D., Society for Ethical Culture, New York.
Altman, Isaac, Homœopathic Hospital, Buffalo.
Andrews, J. B., M.D., State Asylum for Insane, Buffalo.
Armstrong, Sarah J., Binghamton.
Armstrong, T. S., M.D., Asylum for the Insane, Binghamton.
Backer, Mrs. Darwin R., Fredonia.
Bartow, Mrs. B., State Charities Aid Association, Buffalo.
Bedell, Mrs. S. P., Woman's Union.
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Boynton, John H., New York Protestant Episcopal City Mission Society, New York.
Buzelle, George B., Bureau of Charities, Brooklyn.
Callanan, W. C., M.D., Young Men's Catholic Association, Buffalo.
Carson, J. C., New York State Idiot Asylum, Syracuse.
Craig, Oscar E., State Board of Charities, Rochester.
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Crowder, Jacob, Overseer of the Poor, Buffalo.
Cummings, Ella J., Fredonia.
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Dean, Emma A., Agent Erie County Indigent Orphan Children, Buffalo.
Dunne, Rev. P. S., Le Couteulx Deaf-mute Institute, Buffalo.
Elgar, Thomas, General Prison Reform, Pt. Chautauqua.
Ferris, P. J., Business Men's Association, Buffalo.
Follett, William, Keeper of Poorhouse, Machias.
Folwell, Mrs. B., Ladies' Hospital Association, Buffalo.
Frank, Mrs. Augustus, Local Visitor State Board of Charities, Warsaw.
Fuller, Albert D., Albany Orphan Asylum, Albany.
Fuller, Charles W., Superintendent of the Poor, Buffalo.
Fulton, Levi S., State Industrial School, Rochester.
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Grannis, Mrs. E. B., Society for Promoting Welfare of Insane, New York.
Guthrie, S. S., Children's Aid Society and Newsboys' Home, Buffalo.
Hammond, Stephen H., Willard Asylum, Geneva.
Herenden, Lemuel, Superintendent of Poor, Ontario County, Geneva.
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Hoguet, Mrs. H. L., New York.
Hoyt, Dr. Charles S., State Board of Charities, Albany.
Hoyt, Mrs. Charles S.
Huntington, Emily, Wilson Mission, New York.
Johnson, Daniel, Tioga County Almshouse, Oswego.
Johnson, Mrs. Fanny B., Sanitarium, Dansville.
Jones, Mrs. E. H., Fredonia House of Shelter, Fredonia.
Kellicott, D. S., Society of Natural Science, Buffalo.
Kellogg, Charles D., Charity Organization Society, New York.
Kinter, George H., Y. M. C. A., Railroad Branch, Buffalo.
Landon, N. E., M.D., New York State Custodial Asylum, Newark.
Landon, Mrs. N. E., New York State Custodial Asylum, Newark.
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Lautz, Charles, Catholic Institute, Buffalo.
Letchworth, William P., State Board of Charities, Portageville P. O.
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Low, Mrs. Seth, Bureau of Charities, Brooklyn.
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McWilliams, J. J., Young Men's Christian Association, Buffalo.
Mills, Charles D. B., Bureau of Labor and Charities, Syracuse.
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Mulligan, Charlotte, Guard of Honor, Buffalo.
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Patterson, Mrs. G. W., Westfield.
Paul, Peter, German Catholic Orphan Asylum, Buffalo.
Ramsay, Anna M., Associated Charities, Newburg.
Richardson, Charles A., Ontario Orphan Asylum, Canandaigua.
Ring, C. A., M.D., Medical Superintendent Erie County Insane Asylum, Buffalo.
Ripley, Rev. A. P., Queen City Society for Prevention of Cruelty to Children, Buffalo.
Rood, J. W., Fredonia.
Rosenau, Nathaniel S., Charity Organization Society, Buffalo.
Sandrock, George, St. Vincent's Orphan Asylum, Buffalo.
Sellstedt, L. G., Fine Arts Academy, Buffalo.
Sicard, Mrs. George J., District Nursing Society, Buffalo.
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Skinner, Mrs. E. A., Visiting Committee for Chautauqua County, Westfield.
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Smith, T. Guilford, Charity Organization Society, Buffalo.
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Stickney, A. N., Keeper Erie County Penitentiary, Buffalo.
Stoddart, Thomas, St. Andrew's Scottish Society, Buffalo.
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Taylor, H. C., State Convention of Superintendents of Poor, Brocton.
Tifft, Mrs. L. L., Women's Educational and Industrial Union, Buffalo.
Truby, Frederick, Superintendent of Poor, Otto.
Truscott, Miss S. L., Unitarian Aid Society, Buffalo.
Vary, Mrs. Phœbe, S. C. A. A. of Wayne County, Newark.
Wadsworth, Mrs. George, Women's Christian Association, Buffalo.
Walker, W. A., General Hospital, Buffalo.
Welch, Mrs. M. M., Home for the Friendless, Buffalo.
Wendel, Martin, Niagara County, Lockport.
Wey, H. D., M.D., Elmira Reformatory, Elmira.
White, J. P., The Church Home, Buffalo.
Willett, W. L., State Custodial Asylum, Newark.
Willett, Mrs. W. L., Newark.
Wise, P. M., M.D., Willard Asylum for Insane, Willard.
Wolcott, Mrs. Louise, Charity Organization Society, New York.
Wood, Mrs. M., State Industrial School, Rochester.

North Carolina.

Taylor, Charles E., Wake Forest.

Ohio.

Baker, David, House of Refuge, Cincinnati.
Bicknell, Mrs. E. L., Meigs County Children's Home, Pomeroy.

Brinkerhoff, R., Board of State Charities, Mansfield.
Byers, Dr. A. G., Board of State Charities, Columbus.
Cleary, J. C., Franklin County Infirmary, Columbus.
Costello, P. N., House of Refuge, Cincinnati.
Douglass, Mrs. Annie E., Boys' Industrial School, Lancaster.
Douglass, Charles, Boys' Industrial School, Lancaster.
Filler, H. C., Franklin County Infirmary, Columbus.
Gorgas, Mrs. L. V., Defiance County Children's Home, Defiance.
Groff, H. R., Bethel Associated Charities, Cleveland.
Harmount, Simpson, Children's Home, Canal Dover.
Harmount, Mrs. Simpson, Children's Home, Canal Dover.
Lamoureux, Mrs. F. G., Wooster.
Lisle, Harvey, Franklin County Infirmary, Columbus.
Lockwood, C. B., Bethel Associated Charities, Cleveland.
Lockwood, Mrs. C. B., Cleveland.
McDermitt, E., Franklin County Infirmary, Columbus.
McMiller, John W., M.D., Superintendent Columbus Insane Asylum, Columbus.
Miller, H. Thane, House of Refuge, Cincinnati.
Miller, Mrs. H. Thane, Women's Conference of Charities, Cincinnati.
Niesz, Mrs. John K., Fairmount Children's Home, Mt. Union
Patterson, W. D., Workhouse, Cleveland.
Raymond, H. N., Bethel Associated Charities, Cleveland.
Richardson, A. B., M.D., Asylum for the Insane, Athens.
White, Albert S., Franklin County Children's Home, Columbus.
Wilson, J. L., State Board of Charities, Greenfield.

Oregon.

Moody, Hon. Z. F., Salem.
Moody, Mrs. Z. F., Salem.

Pennsylvania.

Biddle, Cadwalader, Board of Public Charities, Philadelphia.
Cobb, Mrs. Mary E. R., Foulke & Long Institute, Philadelphia.
Collins, Frederick, House of Refuge, Philadelphia.
Garrett, Philip C., Society for Organizing Charities, Philadelphia.
Kerlin, Isaac N., M.D., State Training School for Feeble-minded Children, Elwyn.
O'Neal, J. W. C., M.D., State Board of Charities, Gettysburg.
Rockwell, Corinne M., Germantown.
Sawyer, William J., Board of Public Charities, Allegheny.
Starr, George W., Board of Public Charities, Erie.
Watson, James V., House of Refuge, Philadelphia.
Williams, Albert B., Society for Organizing Charity, Philadelphia.
Williams, Mrs. A. B., Philadelphia.

Province of Ontario.

Broughall, Rev. A. J., House of Industry, Toronto.
North, William K., House of Industry, Toronto.
O'Reilly, W. T., M.D., Inspector of Prisons and Asylums, Toronto.
Taylor, Edward, Toronto.

Rhode Island.

Chadsey, A. B., Board of State Charities, Wickford.
Keene, G. F., State Asylum for the Insane.

South Carolina.

Brooker, N. W., State Penitentiary, Ridge Spring.
Lipscomb, T. J., State Penitentiary, Columbia.

Tennessee.

Armstrong, R. H., Eastern Hospital for Insane, Knoxville.
Bemis, Edward W., Vanderbilt University, Nashville.
Campbell, Michael, Eastern Hospital for Insane, Knoxville.
Goodlett, Mrs. M. C., Nashville.
Goodlett, Carrie, Nashville.
Goodlett, Mary L., Memphis.
Holman, Leota, Nashville.
Richmond, Theodore, Associated Charities, Chattanooga.

Texas.

Buckner, R. C., Official State Delegate, Dallas.

Wisconsin.

Elmore, Andrew E., State Board of Charities and Reform, Fort Howard.
Fairchild, Gov. Lucius, Madison.
Falvey, Thomas, Racine.
Frellson, Gustav, Associated Charities, Milwaukee.
Hiles, Mrs. O. J., Official State Delegate, Milwaukee.
Holden, E. O., Sauk County Asylum, Baraboo.
Lee, Charles H., Racine.
Perkins, E. J., Iowa County Insane Asylum, Dodgeville.
Perkins, Mrs. E. J., Iowa County Insane Asylum, Dodgeville.
Reed, W. W., M.D., State Board of Charities and Reform, Jefferson.
Spencer, Anna E., Wisconsin.
Spencer, Mrs. R. C., Milwaukee.
Vivian, J. H., M.D., State Board of Charities and Reform, Mineral Point.
Wright, A. O., State Board of Charities and Reform, Madison.
Young, Florence.

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